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Moody MONTHLY

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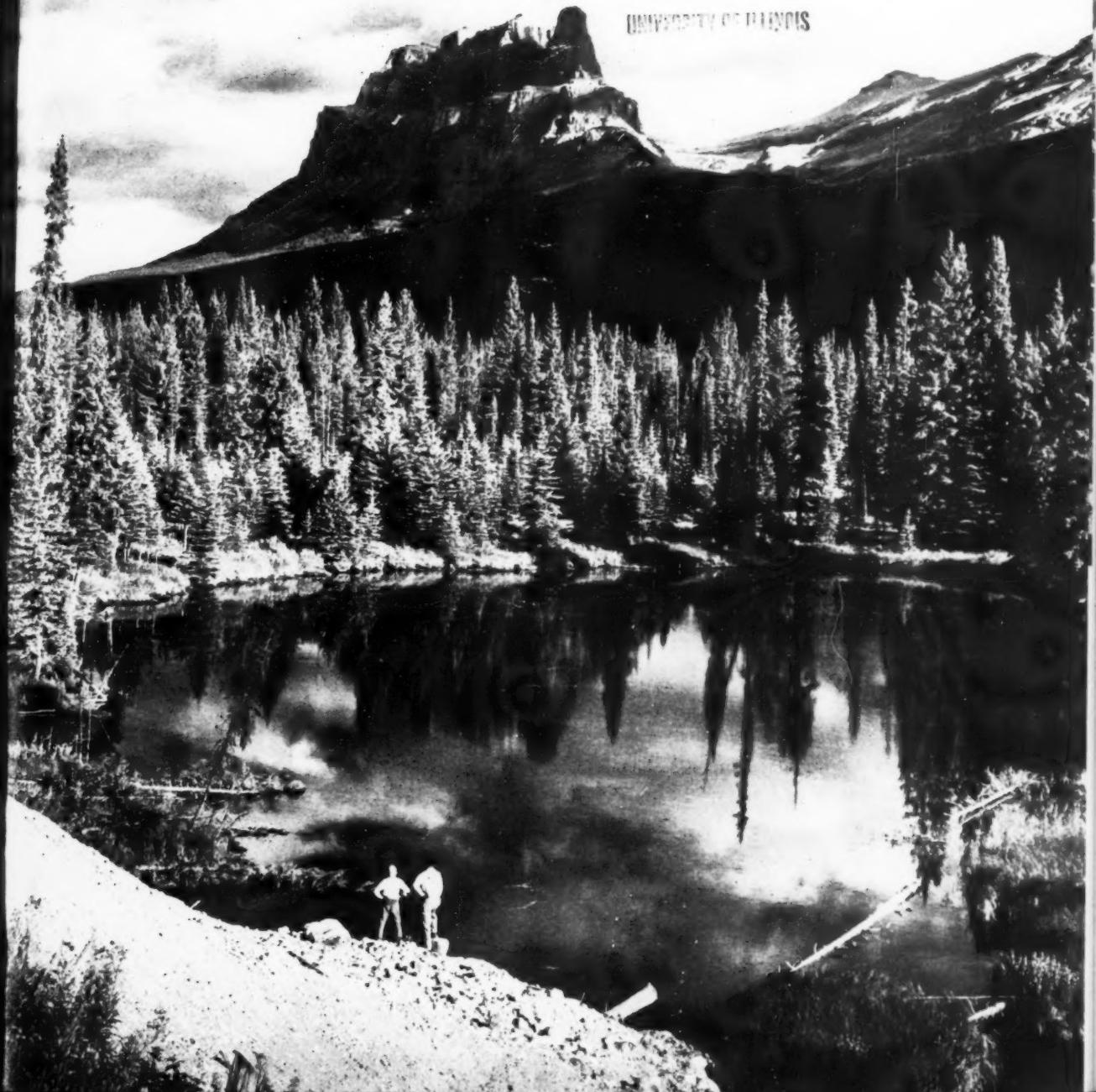
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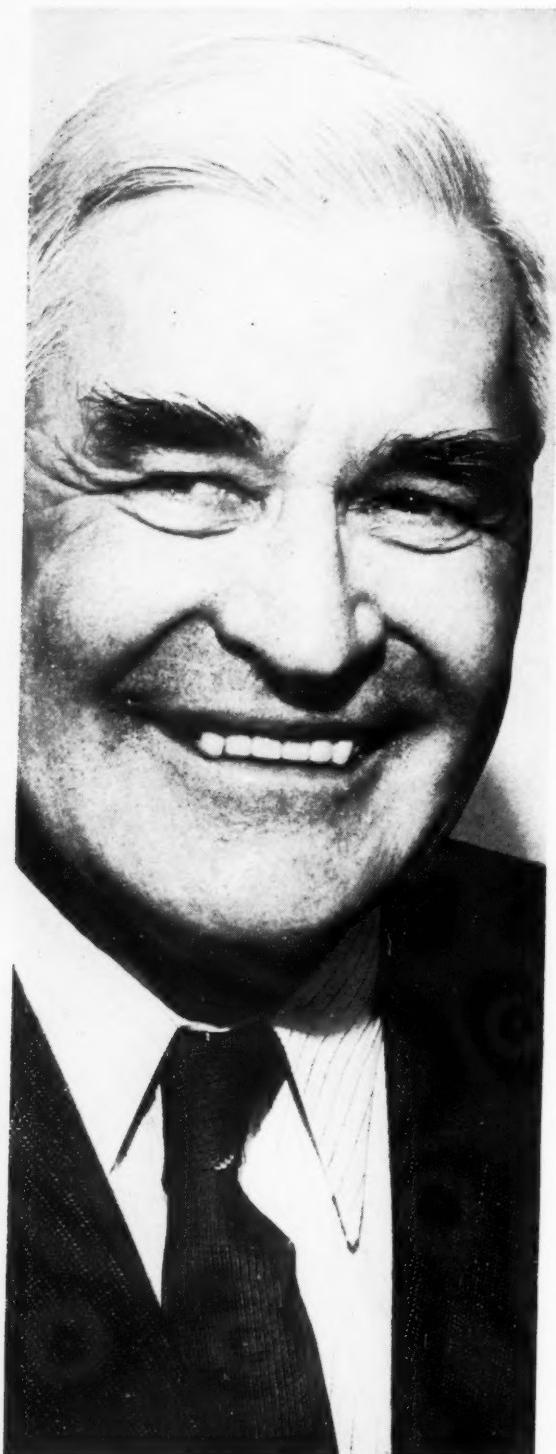
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WE ARE LOSING AMERICA ONE SOUL AT A TIME

MOST of us who read these pages believe we are vitally concerned about what is happening to America.

We are concerned because know-so Christian faith, the kind which transforms lives and brings men and women to serve Christ as Lord, is being replaced by an easy, passive belief in God—a belief which makes little of sin and offers no salvation.

In every area of our national life, personal morality is being casually bartered for personal gain. It is all too evident that our society is overvaluing its new homes with TV's and barbecues and undervaluing the Lord's Day, the Word of God and the family altar.

When we face these things squarely, we are forced to admit that Chris-

tians, instead of winning America for Christ, are losing it.

We are losing America in government—an area where Christian motivation, if not Christian purpose, was once a tower of strength and a source of vision. We are losing America in our secular colleges and universities, most of which were founded to strengthen the faith they now regard so lightly.

Christians are losing in the business world where conniving, embezzlement and fraud are common. We are losing America in the entertainment world which is greedily catering to the lewd and the lustful. Marriage and the home are no longer the buttresses to national morality they once were, and crime is rising at a sickening rate.

We realize this, but do we realize how we are losing America?

We know that the gospel of Jesus Christ is the only antidote for sin. In the final analysis this gospel must be brought to each man and woman, boy or girl, as an individual. And this is a task, not merely for organizations but for Christians as individuals.

Thus the vast, impersonal juggernaut of America's spiritual and moral deterioration boils down largely to the sum of our own personal failures as witnessing Christians. . .

Is there someone near you to whom the Lord Jesus would have you speak this week? Make a beginning and He will help you follow through. If we care enough, America may yet be won back . . . one soul at a time!

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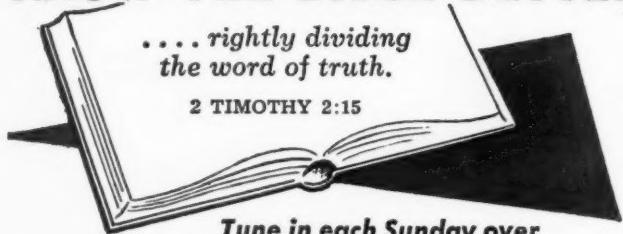


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This Month



VARIOUS PLACES on the mission field occupying the world spotlight have been featured in recent issues. This month, in "A Day on Quemoy," Dick Hillis (pictured with a Buddhist priest), director of Orient Crusades, takes you to a tiny trouble spot off the coast of Red China.

JULY NATURALLY CALLS for the patriotic emphasis. In "Footsteps of the Fallen" Dr. Robert C. Stone points out significant parallels between conditions in the United States today and those in the Roman Empire. For twenty-four years a professor at Wheaton College, Dr. Stone will begin teaching this fall at North Park College in Chicago.

WE ARE HAPPY to again have among our contributors Charles Ferguson Ball, pastor of the First Presbyterian Church of River Forest, Ill. In "The Christian and the Powers that Be," Dr. Ball has in view the passage in Romans 13 on the Christian, his government and his God.

TO SOME PROFESSING Christians, "rightly dividing the word of truth" seems to mean that we may believe what we choose from the Scriptures and throw the rest away. Combating this philosophy, Dr. Albert J. Lindsey, pastor of the First Presbyterian Church of Tacoma, Wash., presents an overwhelming argument for plenary inspiration in "What Jesus Thought of the Scriptures."

NOW AND THEN, as you know, we like to publish a good fiction piece. In our opinion, "The Day the Coward Died" deserves that description. So do include this in your summer reading.

THE COVER PICTURE is that of Mount Eisenhower as it lifts lofty crags above Banff National Park, Victoria, Canada.

MOODY MONTHLY

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Volume 61, No. 11

July, 1961

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editor-in-chief

WAYNE CHRISTIANSON
executive editor

WILLIAM BOYLE, *publication manager*

GRACE BOMAN, *production manager*
Alfred Campbell, Ronald Wilson, *assistant editors*

ADVERTISING DEPARTMENT

Lawrence Zeltner, *advertising manager*
C. Nicholson, *west coast representative*
820 N. La Salle St., Chicago 10, Ill.
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LETTERS

TO THE EDITOR

The Anger of Jesus

Praise the Lord for "Why Jesus Was Angry" by J. Vernon McGee [May]. It was the answer to present experiences. Christianity in reality is the power to discern both good and evil. It comes from God. It is strength to stand against evil, not passive and permissive consent to sin.—Mrs. M. G. Burrell, Akron, Ohio.

The anger of God must be constantly, and patiently, and pointedly brought to the attention of everyone we contact. All too frequently it is left out of Christian theology—morality—teaching—thinking.

I have often remarked that the power in the blood of Jesus shed at Calvary is not only that man can be saved; . . . but that His blood has power to change God's attitude from anger to peace toward the sinner.

The two themes—God's anger and God's peace are separate, yes; but also inseparable. The preaching of the gospel today concerns itself primarily with the love of God, leaving out the fact that God gets angry also.—Lloyd A. DeRoos, Grand Rapids, Mich.

Born of Weakness?

We agree with your comments about taking liberties with translation, paraphrasing, and "making it easy" for people to read. [See "The New English Bible New Testament, May.] We would raise a point here that we feel needs to be brought into the open: are we to go all out to retranslate the Bible, simply because through laziness and ignorance we do not know the original meanings of our English words? It seems to us that to do so puts a premium on a very serious weakness in our present educational system.

We may be wrong, but we have felt that sharp criticism of the King James translators has, in a sense, undermined the authority of the Word. Anyone who can read and understand English, can get much food for the soul, as the . . . words of the Authorized Version are traced out and applied by the Holy Spirit.—Everett H. Burns, St. Louis, Mo.

Implications of a Story

I was disappointed in your story "The Greater Gift" [December]. It does not speak very highly of the power of the gospel, nor of missionary

endeavor, to have only one half-wit to show at the end. Nor is the story at all complimentary to African Christians.—Eva Doerksen, Denair, Calif.

I'm sure that many a national reading it would wonder why the missionary couldn't jump out of the way of the spear if the pigmy had time to jump between the spear and the missionary.—Miss Bonnie Morscheck, Owen, Wis.

Giving or Receiving

Your letters in the April issue are of interest . . . Relative to "More about the Heart," it was my privilege many years ago to meet with the late Bishop Taylor Smith. On one occasion I pointed out a boy, saying: "That boy gave his heart to Christ a year ago." The Bishop immediately pulled me up, saying: "What did he do?" When I repeated my remark, he said: "No, don't say that! No boy can give his heart to Christ; it is really the reverse. He has to receive a gift—the Lord Jesus Christ—into his heart, and in receiving he gives up."

This was well illustrated by a friend of mine, who told me of his two children. The little girl noticed that her brother had a toy belonging to her. She might have snatched it, but my friend said that she saw her look all round the room until she saw a big wooden toy engine. Taking it up, she offered it to the boy, saying: "Here, Lindsay, is your engine." As soon as the lad saw it, he handed her, quite involuntarily, the toy she wanted, in order to give both his hands to the engine.—T. Lawton Loveridge, "Overway," Glam., Wales.

Central American Reader

I am glad that I am being considered among the missionaries to whom (your) magazine is sent as a gift through the missionary fund. Thank you very much.

The magazine is usually passed on to English-speaking West Indian Christians, who enjoy reading it also.—Christine L. Thor, San Jose, Costa Rica.

We would remind our readers that the lines of supply for the Missionary and Military Fund are thinning out. Christian workers on the field and service men are grateful for these issues brought to them through your generous gifts.

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report

The month's WORLDWIDE NEWS in brief

Literature and Missions

• The Gospel in Cuba • Crusade in Tokyo

NEW PUSH IN LITERATURE OVERSEAS

WHILE THE COMMUNISTS continue to lay down a heavy barrage of literature around the world, there are encouraging signs that the literature program of Christian missions is also gaining momentum.

In India and Pakistan this month three workshops will be held to train missionaries and Christian nationals in writing, producing, and distributing their own literature.

Seventeen of these intensive two to three-week training courses have been held in Africa, Asia and South America in recent months, reports Evangelical Literature Overseas. Total attendance for these pushed 500.

The movement began last summer when ELO, a service mission, proposed the workshop idea to twenty-six literature fellowships around the world. Nationals were the prime target. Mission leaders were convinced that the literature need could never be met by missionaries alone, and this meant training nationals at the grass roots level.

More than 80 per cent of the workshop registrants so far have been nationals. They have included college students, vicars, ex-priests, merchants, office workers, housewives, a jailer and even a nuclear physicist. Several traveled from 400 to 1,000 miles to attend, and at the end of the period they were asking for more.

THE MONTHLY bulletin of International Students Inc. reports that in Ceylon an estimated 25,000 native Christians are actively involved in distributing the gospel in printed form.

In Malaya, Gnanamuthus James, an evangelist converted out of Hinduism, has been responsible for the writing, printing and distribution of almost a million tracts and gospel portions in Tamil, Hindi, Chinese, Malayan and English.

And in Hong Kong, Oliver Hsu, concerned by the inroads made by Communist propaganda there, launched a four color comic-book type magazine slanted to children and young people. The first issue of 7,000 copies sold out as soon as it reached the streets of that crowded Oriental city.

IN NEPAL, a tiny country on the northern border of India which opened to missionaries only five years ago, the production of Christian literature is now underway. The Nepali Isai Sahitya Sangha (NISS), organized last fall to serve all groups needing Nepali Christian literature, has already published 20 titles.

Among these is a literacy magazine, a booklet of simple Bible studies and a book on successful married life. At least another dozen titles are expected to be out by the end of the year.

DOOR STILL OPEN FOR GOSPEL IN CUBA

For a time, at least, Communism has not prevented the gospel from making inroads in Cuba. In a recent report, Florent D. Toirac of Spanish World Gospel Broadcasting wrote "In the history of Cuba . . . there has been no more favored time to evangelize, nor more receptive hearts to the message, than at present . . . there is now a precious opportunity to spread the gospel even into the military camps, hospitals, prisons. . . .

"A missionary organization in the western part of Cuba . . . has reported over 5,000 conversions during the last few months . . . people from all walks of life are responding to the city-wide campaigns to give heed to the message of a young evangelist who preaches from the Roman Catholic Bible."

CRUSADE IN TOKYO

Despite opposition from several quarters, the Tokyo Christian Crusade gave statistical evidence of being a successful campaign. During the fourth and final week, attendance pushed 161,000, and a total of 6,167 persons responded to the invitation. According to crusade officials, more than a third of these made definite professions of faith in Christ.

One Japanese pastor waged an all-out offensive against the crusade, charging that city officials had no right to permit the use of their metropolitan gymnasium for an evangelistic campaign. Leftist elements in labor took up his cause, and controversy was widely reported by the Japanese press.

RECORD MISSIONARY PROGRAM

Total for the Park Street (Congregational) Church global missionary program, largest of any individual church in the United States, passed the \$3,500,000 mark at the conclusion of the 22nd Annual Missionary Conference in Boston.

The 1961 one-day drive of \$269,153 brought the 21-year total to \$3,548,017. The 1940 budget was \$2,235. Pastor Harold J. Ockenga initiated the worldwide program.

SOUTHERN PRESBYTERIANS

Among committee reports heard by Southern Presbyterians (The Presbyterian Church in the U.S.) at their annual assembly was one on capital punishment and one on non-denominational youth movements.

When delegates met in Dallas in May, a special committee recommended disapproval of the death penalty. Before they could vote, however, a clergyman pointed out that the Larger Catechism upheld the taking of life for "public justice, lawful warfare or just defense." No action was taken.

A committee appointed to study non-denominational youth movements reported: "All are theologically conservative, emphasizing individual conversional experience. They usually conduct their meetings on the local level in a loosely organized manner with programs in a more or less informal manner. They often tend toward a somewhat critical attitude toward the work of denominational churches. They share a literalistic interpretation of the Scriptures. Nearly all center their programs around the personality of the leader. They tend to emphasize the negative aspects of personal morality, often implying that Christian character consists of 'thou shalt nots'."

EVANGELISM IN PERU

Missionary Ken Opperman is spearheading an all-out 13-month campaign of continuous evangelism in Lima, Peru, May, 1961, to May, 1962, with 12 of Latin America's best known evangelists participating.

The program includes intensive house-to-house visitation, tract distribution, evangelical book and magazine sales, newspaper advertisements, radio programs, television programs, luncheon meetings and noon-hour theater rallies.

NAMES IN THE NEWS

- CHARLES H. TROUTMAN, of Sydney, Australia, has been appointed general director of Inter-Varsity Christian Fellowship. He will assume his duties in Chicago on September 1.

- C. B. EAVEY, of Wheaton, Ill., has been appointed director of the Evangelical Teacher Placement Agency.

- HENRY H. HALLEY received the Gutenberg Award from the Chicago Bible Society for his unique contribution to the cause of the Bible, primarily in view of the widespread use of his famous book, *Halley's Handbook of the Bible*.

- HOWARD E. BUTT JR., of Corpus Christi, Tex., a prominent Baptist and lay evangelist, has been named to serve on President Kennedy's Committee on Equal Employment Opportunity.

- ROBERT HARKNESS, British hymn writer, died in a London clinic in May after an operation resulting from an automobile accident.

QUOTES

- JAMES E. GOFF, director of a Presbyterian school for boys in Barranquilla, Colombia: "Thirteen years of religious persecution in Colombia have resulted in an appalling total of 116 Protestant Christians martyred because of their religious faith, 65 Protestant churches and chapels destroyed by fire or dynamite, and over 200 Protestant day schools closed."

- WILLIAM M. STARNES, missionary to Congo: "We cannot assume a detached, uninvolved attitude regarding the problems around us. They spell life and death. Like it or not, the issues today are the tools our elders have left us to work with. It is the youth of today who will determine the outcome of issues today. It is erroneous to speak in terms of leaders of tomorrow as if youth were suspended in a vacuum and that today had no significance."

BULLETIN BOARD

Evangelical Foreign Missions Association, Tenth Annual Mission Executives Retreat, Oct. 2-6 at Colorado Springs, Colo. R. E. Thompson and Dr. Henry Brandt will direct a seminar. [Continued on page 34]



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EDITORIALS

Commander Shepard's View

"What a beautiful sight!" This was the now famous exclamation of Navy Commander Alan B. Shepard, Jr., at a climactic point in his historic flight into space.

What did Commander Shepard see? A good part of Florida including the Keys and the Atlantic: in other words a glimpse of how our earth may one day be seen from a far more distant point in space.

Such a view, even for one under the pressure of many stresses, might make one think of the vast outer reaches of space: the great orbiting planets of our own solar system and beyond them, the uncharted, never-ending distances of God's creation as yet unpenetrated.

The U. S. may indeed rejoice at the achievement of the flight, the advance it represents and its strategic significance in the cold war in which we find ourselves. But we will fall short of a true perspective if we fail to remember that in all this we were only using the stored energies and resources of God's creation to explore a very little of what He has created.

More than this, our basic spiritual and moral problems all remain. To each man as an individual, it is far more important to know the answer to Job's question, "If a man die, shall he live again?" It is vastly more urgent to know about and possess the eternal life which is the gift of God and without which the most knowledgeable man is poor indeed.

Well might we rephrase the psalmist's prayer (Ps. 9:20) to meet our own needs in this day: "Put us in fear, O Lord: that we may know ourselves to be but men."

Concerning Orientation

Recent discoveries about the effects of weightlessness in space flight are intensely interesting. It is said that with the continued sense of the loss of gravitational pull, the subject becomes steadily weaker. The reason given is that resistance is necessary for the preservation of muscle tone, an important factor in bodily health. More serious is the deleterious effect of prolonged weightlessness on mental health. The subject tends to lose the sense of orientation to reality, the psychological effects of which may be devastating.

We are moved to speculate on this problem of orientation, from a spiritual point of view. Imagine with us four men, each of them calling himself Christian, each different from the other, and each seeking in his own way a satisfying relationship to life and the world, to God and to himself.

The first man, let us call, for simplicity's sake, the earth man. As a Christian should, he subscribes to all the tenets of Christian doctrine. Yet the appeal of the world is very strong. Indeed, he may have little or no desire to resist. His deepest and most passionate desire is to get and to keep things, and for this he has given his life. The Word sounds only dimly in his ears, and the pull of heaven is too remote to be felt. He never gets off the ground.

The second man is the monastic man. For him the earth holds little attraction. He is not "with" it. Situated in his tight little cubicle, he is shut off from the world and its problems. Its heartaches are nebulous, and its sins are its own concern. Strange to say, he seems comparatively happy in his "spiritual" world, while the world around him can go to the devil—to whom, he reckons, it rightfully belongs.

The third man, whom we might call the orbital man,

is an interesting personality. He is related to neither earth nor heaven. Floating up there between the earth and sky he exerts no particular force in either direction. Nor does he feel the pull of any. His is the unique problem of weightlessness. His spiritual muscles are soft and flabby. The best that can be said of him is that now and then he feels a mild sense of exhilaration, as he glances down and sees how far he is from terra firma.

The fourth man is the truly oriented man. Born of earth, he is, by the Spirit's grace and endowment, in touch with heaven. His feet are squarely on the ground, but his heart and head are in the skies. He is in touch with men, rejoicing when they rejoice and weeping when they weep. Yet all the while he realizes their utter lostness without the Saviour, for once he was in the same situation. Continually, as an ambassador from the court of heaven, he brings them good news from a far country, and beseeches them to be reconciled to God.

The oriented man is the truly Christian man. Living upon the earth, he is blessed with continuous access to God. And when earth and heaven flee away, he is still oriented, for the eternal God is his refuge, and underneath are the everlasting arms.

The Cost of Unrighteousness

Business, government and society in general all have a much greater stake in national righteousness than we often realize.

A case in point is the concern of some business leaders over charges of price fixing brought against executives of major corporations in recent months. Speaking on this subject, Henry Ford II, board chairman of the Ford Motor Company, warned that unless business is able to keep its house in order, "the house cleaning job certainly will be put in less friendly hands."

Mr. Ford, of course, is concerned with the danger of increased government regulation. He might have gone still further to point out that business is especially dependent upon the kind of personal integrity which makes it possible to count on the individual whether stock clerk, customer, accountant or top officer. Without such honesty effective business becomes impossible.

The same basic principles apply to government and other areas of society. To the extent that integrity, respect for law and authority and decency are lacking, to that extent do we draw nearer to anarchy and the principle of might makes right.

All of us are involved. The man who flouts the traffic laws encourages a state of mind which makes the highways more hazardous for himself. The family which disregards the need for disciplining its children contributes to the rise in crime which threatens its security. And the individual or family which has no time for God, no place for serious consideration of the gospel, adds that much more to the trends which peril his future.

So America as a whole and U. S. citizens as individuals are faced with an age-old dilemma. We do not want to surrender to God, but this is the only way to halt our surrender to sin.

Only the blindness induced by the god of this world could keep us from seeing that self-interest alone ought to point us to "repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21). The words of Christ are as true of our nation and our age as they were of Jerusalem at the time of His first coming, "And ye will not come to me, that ye might have life" (John 5:40).

How to "Eat" the Word

Many of those who read these pages are probably aware that they are suffering from spiritual malnutrition. Others may have a sense of spiritual need without being aware of the specific cause.

Why should Christians in this day be undernourished? For great numbers the answer lies simply in failure to find time to spend in the Word of God. Still others may find that their problem is one of proper digestion. Dr. James M. Gray, a former president of Moody Bible Institute and for many years editor of *Moody Monthly*, was especially helpful on this subject. Because readers today may not be familiar with his helpful suggestions on "How to 'Eat' the Word" we repeat them here:

* * *

There is a great difference between "finding" the Word of God and "eating" it, and it is the man who eats it who gets the benefit out of it. Eating makes digestion and assimilation possible, and when these functions are normal in their working, the result is health and strength and all the usefulness and joy of living.

But eating comes first, and the eating that counts is that which has taken plenty of time for mastication. You must retain the food in your mouth and get the full taste of it, and let it mingle well with the saliva and chew and chew and chew until the least possible amount is left to swallow.

Something like this is true in the higher realm. Usefulness and joy in the spiritual life depend on spiritual health and strength. But these in turn depend on the spiritual nourishment one takes—its kind, its quantity, its condition. The only nourishment for man's soul is the Word of God. "Desire the sincere milk of the word that ye may grow thereby," is the inspired exhortation (I Pet. 2:3), and the more you get of it the better, always provided that you can digest and assimilate it.

Here comes the thought of eating again.

It is like holding the food in your mouth. That is how to get the full taste of it. Prayer does in the one case what saliva does in the other. Turning it round and round, thinking of it from this point of view and that, asking questions about it, taking it to your parents, your Sunday school teacher, your pastor, searching its meaning in a commentary, all these things correspond to the chewing that makes good digestion and assimilation.

Now the only way to hold the Word in your mind is to memorize it. It is not hard to do this, and when you be-

gin to see the benefit of it, it becomes a real pleasure. Make the task as easy as possible by taking a small portion at a time.

In other words, while you are a beginner let the passage of Scripture be so small that it may be readily recalled several times during the busy day. And see that you do recall it, that is the point. Master your will in the matter until it obeys you almost automatically and you are able to recall the Scripture without effort. You will be surprised how soon you will be able to do this, and it will mean so much to you. It will be better than counting the bank notes you have been hoarding up somewhere, or tasting a sweet morsel hidden away, or conversing with a friend whom you love very much.

At family prayers I read this verse in Proverbs 18:10, "The name of the Lord is a strong tower, the righteous runneth into it, and is safe." I at once fastened it correctly in my mind, and as I walked to my office, I kept "eating" it, turning it over and over, and getting such a sweet taste out of it, and such a sense of strength and spiritual satisfaction.

"The name of the Lord," said I, why that means the Lord Himself! He is a "strong tower." And the "strong tower"? In olden time, that was a place of defense and protection, like our forts today. "The righteous runneth into it." Who can the righteous be, save those who are made righteous through receiving Christ by faith as their righteousness? "Runneth." There is a thought of haste because of the pursuit by the enemy, and Paul's words came into my mind, "We wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places." "Runneth into it and is safe." Oh, the security and peace of the believer who puts his trust in God! And so I kept on "masticating" the Word and finding something new in it at every bite.

But that was not all. Before the day was over I needed all the strength I got out of it. There were trials that day, the enemy was on my heels, and how glad I was to run, and to know the place to run to and be safe!

I think this is what the prophet meant when he said: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." And this is why I urge every Christian to memorize a portion of the Word of God every day. It gives his soul something to feed upon, and the more he feeds upon, and digest and assimilates it, the greater is his spiritual strength and joy and power and fruitfulness in the Lord.

Coming Next Month—Special Christian Home Issue

MOTHER, STAY HOME!

Can the ordinary family afford to send mother off to work? "No," says the anonymous author of this from-the-heart article. As a Christian father he points out what children miss where mother does bring home a pay check. You may agree, or you may decide to write a letter to the editor, but you'll want to read this article.

THE FINE ART OF KEEPING STEP!

It isn't easy! Christian husbands and wives may start out their married lives with real togetherness, but all too often something happens and they begin going separate ways. If this is happening in your home . . . or if you feel it might . . . you'll find help in the article by Christian psychologist Henry Brandt and writer Homer Dowdy.

BEST BOOK ON THE FAMILY

Of course you know what the best book on the family is. But do you know what the Bible says concerning family problems? For a helpful and practical glimpse of the Bible's teachings concerning family matters, see next month's question and answer feature. It's something you'll want to read . . . and share . . . and probably save for reference.

From the pages of Roman history comes
a warning call to America . . .

Beware lest ye also walk in the

FOOTSTEPS



An interview with
ROBERT C. STONE

PS. OF THE FALLEN

STUDENTS of history have from time to time pointed out certain parallels between life and society in the declining days of the Roman Empire and in the United States today. Seeking authoritative comment on this we questioned Dr. Robert C. Stone, professor of classical languages and linguistics, Wheaton College, Wheaton, Illinois. The following interview was the result.

Q: Dr. Stone, someone has said that the real cause of the failure of the Roman Empire lay within the empire itself. Would you comment on that?

A: I believe this is true. The barbarian invasions and other conditions prevailing at the end were not the real causes of failure, but the symptoms of something that had taken place many years before. All Rome's energies were spent on expansion and exploitation, to the neglect of internal problems. Solution of these might at least have delayed the collapse for a long time.

Q: Was this true of all the great empires of the world?

A: Arnold Toynbee, in his monumental *Study of History*, has made out a pretty convincing case for this viewpoint.

Q: Do you believe there are significant parallels to be drawn between the Roman Empire in her period of decline and the United States today?

A: One must be careful not to oversimplify or overstate the case. It is easy to find similarities in any two situations. However, I believe that the question must be answered affirmatively.

Q: We have mentioned parallels. In what phases of life are these most evident?

A: To be very brief, I would say in the religious, moral, and political phases. In various ways the Romans were led to lose confidence

in their religion. It failed to meet their needs and they felt that they were just as well if not better off without it, except of course as a formal observance. I feel we are coming to that place in America today. Religion is popular because it is the thing to do to be socially acceptable. Yet there is not much vital faith in it all. Closely allied with this is moral breakdown, disintegration of the family, disregard for the rights of others, the weakening of personal integrity. From a political point of view, the increasing centralization of government also seems to be a significant factor.

Q: Would you sketch briefly the history of the Roman Empire up to the time of its fall?

A: The first settlement on the site of Rome dates from about 1000 B. C. As the city began to grow it fell under the domination of the Etruscans, who left a deep impression upon every phase of Roman life, cultural and political. About 510 B. C., the Etruscan kings, because they were autocratic and overbearing, were finally expelled and Rome became a republic.

Q: How did Rome fare as a republic?

A: Very well for a time. She expanded territorially, first throughout the Italian peninsula and then into Spain, Gaul, Africa, Greece, and Asia Minor. She also survived a violent internal struggle between the plebeian class and the patricians. But severe problems were brought about by this expansion in the economic, social, and political structure. These led to autocracy and dictatorship, and spelled the end of the republic and the beginning of the empire.

Q: When was this?

A: About the time when Christ was born. Augustus was the first emperor. He established the general pattern which lasted throughout

most of the duration of the empire. Rome probably reached its zenith about the middle of the second century A. D. From then on the empire was in a state of decline. The end finally came in the fifth or sixth century — depending on one's view of what really marked the end of real Roman authority.

Q: What was the general situation in the empire at the time of the end?

A: Two words come to mind: chaos and apathy. Under total autocratic rule there was economic serfdom, financial instability and social disintegration. Worst of all, there was a general feeling that conditions would always be what they were, and there was nothing to look forward to. The people just no longer cared.

Q: What about public amusements in Rome? Someone said that "the Roman world died laughing." Does this hold any significance for us in America?

A: The Roman amusements served two purposes: they relieved the boredom of the rich, and were part of the price of keeping the idle mob in control. Many of them were of a degrading character: for example, the gladiatorial fights. Our amusements are different, but the tendency toward breaking down of moral standards is apparent in many forms of modern entertainment. I believe any significance for us would lie in the tendency to allow these things more and more to take the place of genuine intellectual activity and constructive work. This can be a real danger.

Q: What about Roman drama and the arts?

A: The Roman stage was largely given over to the cruder types of dramatic presentation. They never reached the sublimity of the Greek drama. Roman art, too, was largely imitative. This is in line with the practical character of the Roman



FOOTSTEPS OF THE FALLEN

people. They just never went in for this sort of thing.

Q: What about Roman literature. Did it follow this pattern also?

A: In literature the Romans achieved much more than they did in the arts. Some of the greatest literary treasures we have come from them. On the other hand, there were those who pandered to the lowest tastes. The decline noticeable from the first century onward was the result largely of the tendency of government to stifle anything that could be construed as critical. This obstacle was coupled with the lack of originality, which is the natural result of stifling the creative impulse. As far as our own literature is concerned, we have both good and bad, and all of us need to exercise discrimination here, as in all things. We have certainly not reached the point of imminent censorship as yet.

Q: What of Roman social life? Can you draw any parallels here between ancient Rome and twentieth century America?

A: It is here that we can most easily find comparisons, perhaps because human nature is the same wherever we find it. I have already mentioned the disintegration of the family. This is a commentary on the abuse of marital relationships and the prevalence of divorce. Juvenile delinquency and crime were rampant there as they are here in America.

Q: Would you comment at length on the most outstanding facet of social life, with a view to comparing it with our own times?

A: The most outstanding social problem the rulers had to face and deal with was divorce and its accompanying evils. Augustus, who lived and reigned about the time of Christ, tried to stem the tide by placing severe penalties on such action. He encouraged people to have larger families by penalizing the childless and rewarding those with a certain number of children. All the while, adultery, divorce and the refusal to accept the responsibilities of family life were seriously reducing the birth rate

and debilitating society. It requires no great effort to observe conditions in our society which are equally alarming. In any society, these things are symptomatic of a condition of decay.

Q: What of the relation of the Roman citizen to his government — or to his emperor? Did the citizen become "lost" in the state, in any sense?

A: This was one of the weaknesses of imperial government. In the first place, only a very small proportion of the population was eligible for office. More and more the functions of these offices were taken over by bureaucratic organization. It is no wonder as a result that the sense of civic responsibility for the most part vanished.

Q: Was ancient Rome what one would call a "class" society?

A: Indeed it was. A very sharp distinction was made between the rich and the poor, and between the senatorial class and the business class. Under the empire the army also became very class conscious. Because of this cleavage, effective co-operation in any sphere was almost impossible.

Q: What was Christianity's influence on the empire?

A: Well, a century and a half ago it was the popular thing to blame the fall of Rome on Christianity. However, it is now recognized that Christianity was a stabilizing rather than a disruptive force. Actually it kept the empire from collapse for a longer period than otherwise would have been true. Christians took their part in government positions and as teachers in the schools, as well as in other walks of life. In fact, they became so numerous and their influence so strong that early in the fourth century, under Constantine, Christianity became the official religion of the Roman Empire.

Q: Are there any lessons for us to gain from this?

A: I think so. The New Testament teaches that we are to pay our obligations to government as good citizens. Those early Christians

certainly showed that the Christian can and should take his place in the society in which he lives — without compromise, of course. We need an awakening along these lines. We are all too ready to leave to non-Christians many areas where we could do much good if only we were willing to enter into them.

Q: You have mentioned the need for vital religion in those declining years of Rome. Would you comment on this, particularly with regard to our own period and times?

A: The decay of religion always brings about a lowering of morale. When real purpose is taken out of life, when there is nothing beyond this present sphere, incentive is diminished. We need to guard against this sort of thing always. Without anything to look forward to, there can be a sort of giving up, a fatalistic acceptance of what is, that stifles all attempts at progress.

Q: Turning to economics, do you see any pattern in our own day and country similar to those in ancient Rome during her decline?

A: Outside of the trend toward inflation, which worked real havoc in Rome in the second and third centuries, there is little parallel between the economic patterns of the two countries. Our economy is so completely industrialized that they can't be compared. We might take warning, however, that trying to bolster the economy by tampering with the currency leads only to trouble.

Q: What about the decline of "military spirit," which is sometimes given as one of the marks of disintegration of the empire? Is this true of America, do you think?

A: It is just part of the general picture. I believe it was more a symptom than a cause. If we note such a tendency in our country today, we should begin to ask why.

Q: Dr. Stone, someone has said that the great empires or nations of history have had an average longevity of about 200 years. They have pointed out that the U.S. will

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**THE
CHRISTIAN
AND THE
POWER**

FOR BETTER or for worse, there never was a time when government was as powerful as it is today. There never was a time when its citizens looked to it for security as they do today. In one way or other government reaches into everyone's life. It takes an ever-increasing share of everybody's income. It has more and more to say about how our business is to be conducted.

Many of us profess great fear of this tendency. We feel that the government should have greater regard for the limitations imposed upon it by our Constitution. We hold that the government that has no limitations sooner or later plunges its people into some form of dictatorship. Freedom becomes a thing of the past.

Now, we who believe in a democracy are thoroughly convinced that by our vote we determine what kind of government shall rule over us. Yet we seem to be lifted up and carried along on a swelling tide of a totalitarianism. More and more, men look to the state to tell them how they should act, what they shall do and even how to conduct their business.

On the other hand, shall we have no law, no government? Surely not. No man can live his life without realizing

that he is not free in the absolute sense. If he insists on following his own inclinations he soon clashes with the inclinations of others. Someone must yield, or an impossible state of unrest ensues and war is inevitable.

An English theologian who lived back in the sixteenth century, Richard Hooker, once wrote a treatise on the laws of church polity. Among the things he said was this: "Of law, there can be no less acknowledged, than that her seat is the bosom of God . . . both angels and man and creatures of what condition soever, each in a different sort or manner, yet all with uniform consent, admiring her as the mother of their peace and joy."

What was Hooker trying to say? Simply that law—civil government, if you please—has its source in God, and its powers are ordained by Him for the good of mankind.

Now, in a different way, that is exactly what the apostle Paul said about law and authority. In his letter to the Romans (chapter 13), he clearly outlined the Christian's duty toward the state. "Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God" (v.1).

**In the threefold relationship
between a Christian, his
government and his God,
Romans 13 has a
pertinent word for today**

By Charles Ferguson Ball





THE CHRISTIAN AND THE POWERS THAT BE

The essence of what Paul had to say here is summed up in one word, *submission*. Union with the church, he says, does not absolve the Christian from responsibility to the state. The state is a divine institution. Human government reflects God's will for man. Therefore, it is our Christian duty to be subject to organized society, and to support it. So we vindicate our Christian character as good citizens.

♦ THESE are words for today. "Let every soul be subject to the supreme authorities." So doing, we effectively make an impact for good.

There is some opposition to this, of course. Some feel that the prince of the power of the air is ever present in world affairs, that we are in mortal warfare with spiritual wickedness in high places, and, therefore, Christian men and women should have nothing to do with matters of state. Moreover, does not the Scripture plainly say that we are pilgrims and strangers here? Then we should have no more to do with government than if we were tourists in Tanganyika.

Others, like those tax-evaders who came to Jesus, pose the question: "Is it right to give tribute to Caesar?" All such should face squarely His thundering conclusion: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's" (Matt. 22:21).

What are the facts behind the writing of this passage in Romans 13? These are not hard to find. Just a few years before the letter was written, the Jews in Rome had rebelled against the government, and were driven from the city (Acts 18:2). Their attitude was in sharp contrast with that of most peoples who came under the dominion of the Empire. Most, after a certain period of time, submitted to the Roman government and even came to appreciate the famed justice of Roman law.

But the Jews were different. Ever a turbulent people, always dreaming of a Messiah, they continually plotted against the Roman government. Wherever they lived, they despised and insulted their Gentile conquerors. They thought that Israel was responsible to God alone, and the king's

authority was purely a usurpation. As for divine authority—that was impossible.

Now, the church numbered in her fellowship many converted Hebrews. Paul, therefore, felt it needful to talk to them about their duty to the state. He wanted to make perfectly clear to them the Christian position.

Paul did not stand alone in his view. Peter wrote down much the same thing in his first epistle, chapter 2, verses 13-17:

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men; as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king."

In both these passages of Scripture, the exhortation to submission is justified in the words: "For there is no power but of God; the powers that be are ordained of God."

♦ BUT, you say, have there not been cruel abuses in government? And does not this prove that governments in general are not of God? No, it does not. Should marriage be abandoned because it has been abused? Does man's abuse of all God's gifts destroy their sacredness? Neither does it follow that government is to be despised because abuses have come.

Not for a moment, however, does this admonition of Paul forbid the teaching of and agitating for better government. Then there would be no room for a Lincoln or a Washington. It simply holds that in general, civil government has its source in God, and all constituted power is ordered of God. The cruel abuses found in government do not invalidate the genuine thing.

Neither is it taught here that a citizen must at the command of his king or governor do that which is morally wrong. God sometimes makes it necessary for His people to suffer for His name. One can refuse to do the wrong,

and undergo the penalty, without resisting the power.

In seventeenth century England, when the divine right of kings was being advanced, some took the position that a Christian may not resist or rebel or take up arms against a king or governor. But (as Chrysostom points out) it is not to governors but to governments that Paul asks subjection. It is righteous authority that is meant.

With few exceptions, rulers are punishers of doers of wrong. Generally they stand for that which is right. It was a righteous authority that Rome established throughout her broad empire. Paul had repeatedly experienced this kind of authority, being shielded from Jewish and heathen violence (Acts 17:8, 9; 18:12-17; 19:35-41). So he declares that the existing authorities have been ordained by God. Without reverence for constituted authority there can be no social well-being. Where laws are ignored or disobeyed, anarchy ensues. The weak are at the mercy of the strong. Even a hard law is better than none.

Christians have lived and carried on under every conceivable form of government. They have known the evils of monarchy and democracy. They have lived under dictatorship. Some today are living under Communism. At the time Paul wrote this letter to the Romans, the monster Nero was on the throne.

But Paul is not discussing either good or bad government. He is talking about government itself. Governments are friendly to those who live orderly and law abiding lives. Granted the exceptions; on the whole, government stands for justice and the protection of life and property. To refuse subjection to government leads to lawlessness, and is contrary to the will of God.

May not a Christian speak out, then, against evils and injustices? On the contrary, he will seek to have the laws of the state brought into accord with Christian principles. Good citizenship for the Christian means that he will do all in his power to make the law of God the law of the land. He thus brings honor to the state and to the church by adorning the doctrine he professes.

♦ SEPARATION of church and state is a doctrine very near to the hearts of Protestants in America. A true Christian will not deny his basic responsibility to the state. Nor will he argue that since he is a member of the church of Christ he has no relationship to government. We owe to our government our respect, our obedience and our prayer (I Tim. 2:2).

Since, however, the authority of the state is delegated by the people, and receives its authority from God alone, it therefore follows that obedience to God is on a higher level, and more important than obedience to civil law where these conflict. It is specifically stated in Acts 5:29 that obedience to God is more important than obedience to the law of man.

Under our Constitution government is limited. We believe that wherever it seeks to usurp power beyond those constitutional limits we must withstand it. There are orderly ways of correcting false government, and Christians should be leaders in the struggle for social betterment. All down through the history of our church, Christian men and women have been in the forefront of every good movement to correct and reform evils in government and society. Orderly government is costly, but it is

The body politic, like
the human body . . .
bears in itself the
causes of its destruction.

—Jean Jacques Rousseau

worth the cost and repays a hundred-fold. For in the welfare of the community lies the welfare of each member thereof. He serves himself who shares a common burden.

The problem of taxation is pertinent here. The apostle Paul insisted that it is the special duty of Christians to pay taxes ungrudgingly. Roman taxes were especially hateful to the conquered races. Our English forefathers fought for the principle of "no taxation without representation."

But Paul argued that taxation was in the citizen's interest. By paying tribute they were maintaining orderly government, without which there would be no civilization, no security, no industry and no prosperity. It is a

Christian duty to render to all their dues. Jesus said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Paying taxes is just as Christian a duty as praying.

♦ To sum it all up, the apostle Paul is saying: governmental authority has its source in divine authority, and both rulers and people are answerable to God. Yet law enforcement in some areas today has become difficult or well-nigh impossible. The reasons are not hard to find. Men have lost their sense of God. The fear of God is no longer present. Law is regarded as a purely human institution. The result is lawlessness.

The Christian is called to a higher concept of government. He submits to the powers that be: because government is of God and not by human origin or for human convenience, because through government the inevitable stroke of justice is laid on evildoers, and because Christian conscience demands that he recognize divine authority in the earth.

For these reasons the Christian should be the finest citizen in the land. By so doing and being he sets an example for all men, wherein respect for law and government becomes a sacred duty.

END



AT SUNSET HOUR

C. A. LUFBURROW

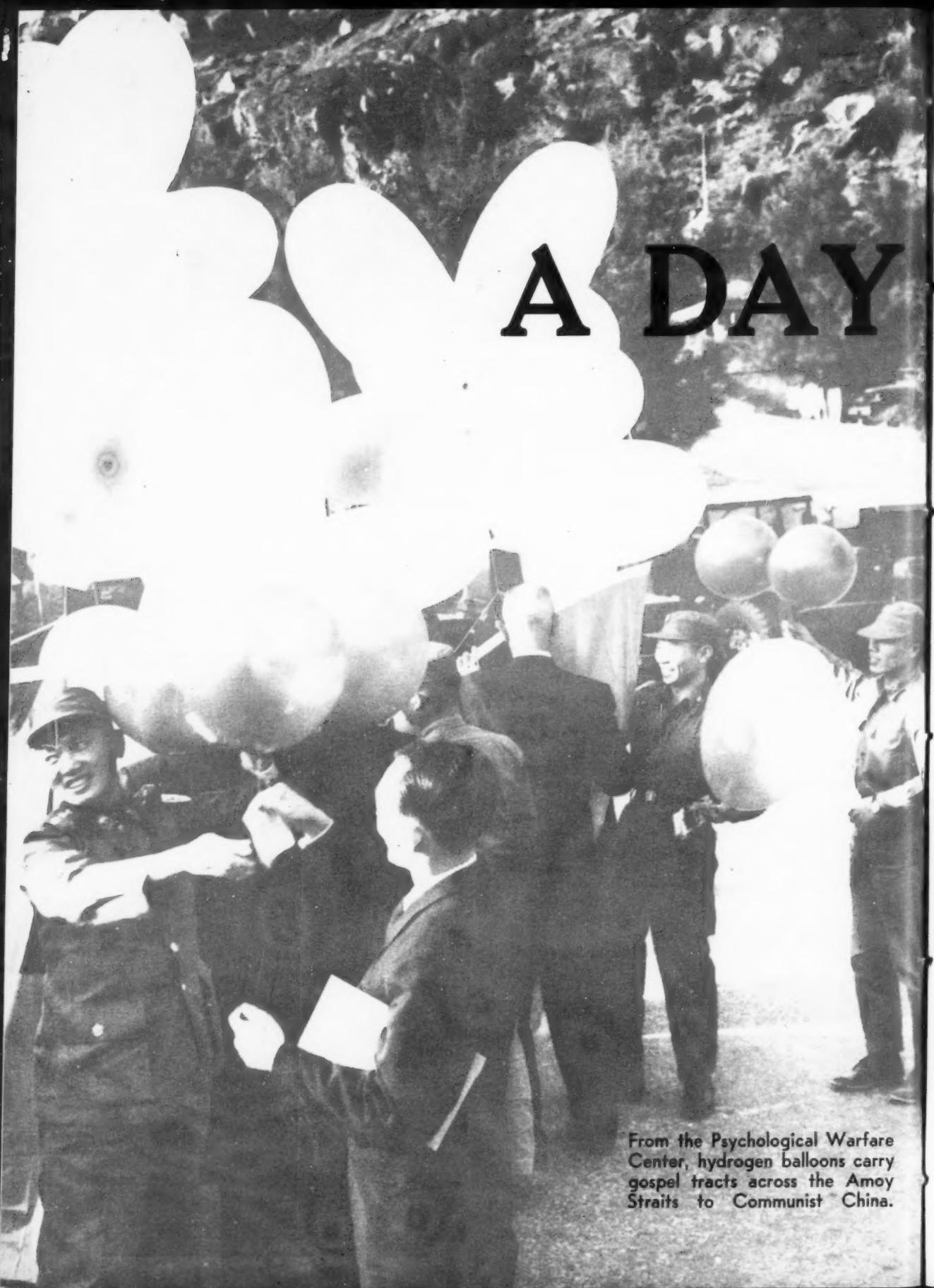
Out by the lakeside at sundown,
Each growing tree, bush and flower
Faithfully mirrors a shadow,
Waiting the day's sunset hour.

Over the lake and the hilltop
Just as the last sunlight fades,
Exquisite patterns are painted
In blue and roseate shades.

Sometimes dark clouds hide a sunset
'Til the kind Father above
Touches them gently with sunbeams,
Showing His infinite love.

Often the great Artist changes
Dark skies to heavens afame;
Never are any two sunsets
Patterned precisely the same.

Securely we rest in the Saviour,
Trusting His triumphant power,
Willing to mirror His shadow
While waiting our life's sunset hour.



From the Psychological Warfare Center, hydrogen balloons carry gospel tracts across the Amoy Straits to Communist China.

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July

*A missionary's view of the strategic little island,
pounded incessantly by Communist guns, situated
only three miles off the Red China coast*

ON QUEMOY

By Dick Hillis

IT WAS early morning when we climbed into an old air force bucket seat C46, strapped on our life jackets and took off from Formosa. Our destination: Quemoy, Nationalist island stronghold just off the Chinese mainland. Flying straight down the west coast of Formosa for 200 miles, the pilot swung westward across the Straits. About an hour had gone by.

As we dipped low over the water I turned to the Chinese military officer accompanying us and said, "Why the low altitude?"

"So enemy radar can't spot us," he replied. Then, as though to calm my fears: "Don't worry. In case we have to ditch we have an inflatable raft and shark repellant."

Now I could see the island. It was larger than I had thought—fifteen miles long and four miles wide on the average. From the air it looked for all the world like an ancient Chinese horse, with its head pointed toward the mainland. One hundred and five minutes after take-off we touched down on the gravel runway and a day of surprises began.

♦ I MUST confess that Quemoy's proximity to Red China was no source of comfort. With Communist guns blazing, it could be dangerous. Yet on the "even" days of the month, when those instruments of death were quiet, it could be interesting and challenging.

To say that Quemoy is nearly three miles away from the mainland does not adequately describe the situation. The island sits inside the Amoy harbor, so that actually it is surrounded by enemy territory on three sides. Clarence Hall, writing in the *Reader's Digest*, called it a "grandstand view into the bristling drama of misery that is Red China."

Through binoculars I could see Red guards patrolling the beach on the mainland, and I wondered about the events that led to China's fall. Who had blundered? Had the Church done all that it could to bring China to Christ? Were Karl Marx' disciples more zealous and more dedicated than the disciples of Jesus Christ? Were we too late with too little of the Bread of Life?

From "the front" we visited the Psychological Warfare Center. There on display were all kinds of anti-American propaganda and Communistic slogans. They had been shot across the narrow neck of water from Red China's guns.

In this propaganda war the Nationalists have their own method of retaliation. They use bamboo boats and balloon clusters to send news reports, propaganda and even food packages over to the mainland. I myself released a num-



To the brave defenders of Quemoy, shelled by Communist guns every other day, eternal vigilance is the price of liberty. For them also Christ died, and from them God is calling out a people for His name.

Every morning at 5:30, a prayer meeting is held in this little church. The devotion of these Quemoyan Christians stirs the heart. Here, quietly but audibly, they lift their voices together in earnest prayer.





High above the rocky spine of the island, clusters of balloons with Nationalist propaganda, gospel tracts, and even Free China's flag, sail toward Red China

A DAY ON QUEMOY

ber of hydrogen balloons, and watched them carry their message of freedom up over the rocky spine of the island toward the mainland.

Quemoy is hot even when the Reds are not shelling. Most summer days, the temperature rises above 100 degrees and the air is humid. We were more than willing to stop and have a refreshing drink of *ch'i shui* or "air water."

During our "air water" break the General told me that the things they were trying to accomplish on the island were "eighty per cent economic and social, and twenty per cent military."

Right under the very nose of the Communist world they seek to build a "model state" on the island. In doing this they have raised the standard of living, doubled the civilian income and made the island so desirable a place to live on that even at the height of the last great Red attack, the people refused to evacuate. Much of this prosperity can be seen from the mainland.

Opportunity is not being lost to tell the Communists of the freedom and dignity of the individual citizen on Quemoy. Radio programs are beamed across the Straits twenty hours a day. Frogmen take across glowing reports of life on the island. These are highly trained, courageous fellows, whose job is to take messages, instruct agents and collect information. In the blackness of the night they swim in waters loaded with death traps, making their way along beaches sprinkled with buried mines and bristling with barbed wire entanglements.

This same courage is also shown by the citizens of Quemoy, who carry on as though oblivious to danger. Yet during the last eleven years the Reds have fired enough shells to wipe out the entire population a score of times. Walk through the main town and you see the same bustling activity you find in your own home town—stores open, radios blaring, people hurrying up and down the streets. Perhaps the only difference is that these people are even more in a hurry, because tomorrow the Reds will be shooting at them again.

♦ WHEN we first got off the plane I wondered where all the soldiers were. I knew that about one-sixth of General Chiang's army was defending the island. Yet as I traveled the length of the island, I saw, only occasionally, small groups of soldiers. Where were they?

I found out. They were all at work in the miles and miles of tunnels that make up that other Quemoy—the city underground. This subterranean city provides a refuge so secure that some military men estimate that the Reds would lose a half million men if they ever tried to take it. Concerning the defense of Quemoy and Matsu, one high ranking officer has said, "Acre for acre they are



The main street on Quemoy, with shops wide open and plenty of customers on hand. Tomorrow the Reds will be shelling the town again.

the most completely dug in and best defended area we've got in the world today."

We counted it a unique privilege to tell these brave defenders, both military and civilian, about the Christ of whom the psalmist sang: "He is my refuge and my fortress: my God; in him will I trust." "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler" (Ps. 91).

The main business of our visit to Quemoy, of course, was to preach the gospel. The excellent basketball team we had with us—every member a dedicated Christian—had been invited to play against the island's best teams. Our custom was, during half time intermission, to tell them about Jesus Christ.

As the basketball missionaries went out to practice on the open cement court, soldiers began to appear from their "world in the rock." At every fine play they cheered, and they laughed at each error. At half time they listened quietly as the way of salvation was explained. When the game was over, many of them stayed to hear further concerning the Way of life.

The three small Christian churches on Quemoy have been greatly strengthened by the conversion of many of these soldiers. One church has a full-time preacher. Another is led by an energetic layman. The third is dependent on Christian Chinese servicemen for help.

Church attendance is regular. Some 300 gather for worship every Sunday. One church has a 5:30 a.m. daily prayer meeting and two midweek Bible study and prayer services. What a stirring of heart it was to hear these Christians pray!



When the basketball game is over, many of those who come to cheer remain to pray, and to receive Christ as Saviour. Those who make decisions are personally helped by trained personal workers (above).



Another glimpse of Quemoy's defenders (upper right). Here the rocky nature of the island is clearly seen. One high ranking officer describes it: "The most completely dug-in area we've got in the world."



One of basketball's greats, Bud Schaeffer, now Orient Crusades "basketball missionary," with two unidentified friends (right). The call to use his unusual athletic talent for Christ came to Bud some years ago.

The problem of taking care of baby brother (lower right) is much the same the world over, though this little lass doesn't seem to mind it much. Many children on Quemoy have never known a day of peace.



* I MUST not leave the impression that the people on Quemoy find life easy. They do not. Their lives are filled with sorrow. How could it be otherwise? This is war. Each week some are killed and some wounded. One young Chinese soldier, Lin Cheng-fu, had both hands blown off. The same shell also destroyed his left eye.

In the hospital this man was very despondent, weeping every time he looked at his gauze-covered stumps. Then one day, one of Madame Chiang's chaplains went to see him and talk with him. The first time, Lin paid no attention. On the second visit, the chaplain poured out his heart in prayer for his suffering brother. The young man was deeply stirred, and as a result he accepted Christ as his Saviour.

I saw this young man. He has a deep hunger for the Word of God. He reads chapter after chapter, turning the pages with his handless arms. With his stumps he writes painstakingly the answers to the Bible correspondence course we have given him. Having no hands and only one eye, this man radiates the joy and peace of God.

Boarding the plane to return to Formosa, I was conscious of how important Quemoy really was—important not only to the West in a military sense, but important to God in a spiritual sense. He is building His Church on that little island. For those 140,000 soldiers and civilians who live there, Christ was crucified. Seeing that war cannot destroy the work of the divine Builder gives us incentive to press on. The most effective building tool is prayer, for prayer moves the hand of God. And through prayer you may share with us in the building of His Church on the island of Quemoy. END

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THE LORD PRAYS FOR HIS OWN

By Alfred Martin

UNIT TEN: This Bible study has been designed for home use by the Moody Correspondence School. Before you read, take your Bible and find a quiet corner. Then bow your head and ask the Holy Spirit to guide you and make His Word clear. If you took last month's exam, look up the answers on page 27 and note any you missed.

As you read the text, seriously and purposefully, look up all Scripture references. At the end of the lesson you will find instructions for the exam and also a plan whereby you may receive personalized grading from the Moody Correspondence School.

THE prayer which the Lord Jesus taught His disciples (Matt. 6:9-13) is customarily called the Lord's Prayer. Without arguing unnecessarily about mere terms, one might point out that while the Lord's Prayer is a pattern given by Christ for His disciples to follow, it was never prayed by the Lord Himself. John 17, our chapter for study this month, records the true Lord's Prayer, offered by Him to the Father.

As was intimated in unit 9, John 17 is sometimes called the "holy of holies." This term may be used in connection with the whole Bible as well as with the Gospel of John. We may well marvel that God would so take us into His confidence as to permit us to hear, as it were, a conversation among the Persons of the God-head concerning us.

Without attempting to make a detailed analysis of the prayer, one can easily see that it contains three main parts: that which concerns the Lord Jesus Himself, that which concerns His disciples, and that which concerns those who are later to believe through the disciples' testimony. We can outline it thus: The Lord's Prayer for Himself 17:1-5; the Lord's Prayer for

His disciples 17:6-19; and the Lord's Prayer for all believers 17:20-26.

All of the action of the Gospel has been leading up to the hour which is mentioned here at the beginning of the prayer (17:1). Early in His ministry the Lord Jesus declared that His hour had not yet come (2:4). A later passage sheds light on the meaning of this: ". . . and no man laid hands on him; for his hour was not yet come" (8:20).

In anticipation of His approaching death for the sins of the world, the Lord Jesus announced the arrival of the hour at the time when the Greeks asked to see Him: "And Jesus answered them, saying, the hour is come, that the Son of man should be glorified" (12:23).

Now, as He contemplates His death on the morrow (indeed, according to the Jewish reckoning, on the same day, for the day had begun at sunset), the Lord Jesus speaks these solemn words, "Father, the hour is come" (17:1).

♦ FIRST of all the Lord Jesus prayed for Himself, not selfishly, but that His work might result in the Father's own glory and the good of all those who

believe. The restoration to Christ of the eternal glory which He had shared with the Father (17:5) would indicate that He had accomplished all that He had come into the world to do. Another passage of Scripture tells how the Lord Jesus laid aside His glory for a time, and how the Father restored it to Him:

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:5-11).

The Lord Jesus came to give eternal life. This carries us back, in thought, to earlier passages in the book, especially 3:16. The essence of eternal life is described in these words: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (17:3).

Eternal life is not simply endless existence. Lost men have that, as well as the saved. It is a quality of life, the very life of God Himself, imparted by His grace to those who believe on the Lord Jesus Christ. Do you know God

and His Son Jesus Christ? If you do, then you can thrill to the realization of eternal life.

Although He was not yet on the cross, where He was to cry out, "It is finished" (19:30), the Lord Jesus, speaking with the certainty of accomplishment, could say, "I have finished the work which thou gavest me to do" (17:4). From this vantage point one can see the pattern and get a glimpse at least of the plan which has been carried out step by step, moment by moment, from the beginning in the past eternity (1:1) to the cross—and beyond that to the coming glory of the future eternity (17:5).

The Lord Jesus, in His prayer, addresses God in the simplest and most intimate terms. Repeatedly He says, "Father" (17:1, 5, 21, 24). He adds adjectives to this in two places, calling Him "Holy Father" (17:11) and "Righteous Father" (17:25). Once He calls Him "the only true God" (17:3). How grateful we should be that, although we are not sons of God in the same sense that the Lord Jesus is the Son of God, we have been given the privilege of calling Him "our Father" (Matt. 6:9). One who really knows God in this intimate and tender way should be grieved to hear any man appropriating these titles to himself—it approaches blasphemy.

* In this prayer the Lord Jesus speaks of the disciples as those whom the Father has given Him. This thought occurs seven times (17:2, 6 [twice], 9, 11, 12, 24). What an exchange of gifts is this! God has given His Son to the world (3:16). God has given believers to His Son. The Son has given gifts to believers—eternal life (17:2), the Father's words (17:8, 14), and His own glory (17:22).

But we have not given anything; we have only received. There is nothing that we can give until we first become Christ's through the Father's love-gift. Now that we are His, we can give ourselves wholly to Him—from willing, grateful hearts.

"I pray for them" (17:9). These words of the Lord Jesus are doubly encouraging because they show His continuous intercession for all believers. "He ever liveth to make intercession for them" (Heb. 7:25; compare Rom. 8:34). Christ's first petition for His disciples was that the Father might keep them (17:11, 15). There is a two-fold keeping in view here. The first aspect is that of security. Here it is an echo of that strong statement in chapter 10 that no one is able to pluck believers out of Christ's hand or out of the Father's hand (10:28, 29). Christ Himself had been keeping them (17:12); now He turns them

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over, as it were, to the Father. In this keeping role God is the "Holy Father" (17:11). His holiness demands the eternal safekeeping of these who belong to Christ, because He cannot break His promise.

The mention of Judas—"the son of perdition" (17:12)—is further confirmation of the Lord's previous statement in 6:70, 71. Judas, while one of the apostolic company, had never belonged to the Lord Jesus, had never really believed on Him.

The second aspect of keeping, which is mentioned in the prayer, is deliverance and protection from Satan: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil [evil one]" (17:15). God is able to demonstrate in and through human lives that His children can be victorious in the enemy's own territory, in this world-system controlled and energized by the devil. Note the repeated mention of the world and of the relationship of believers to it: "the men which thou gavest me out of the world" (17:6); "in the world" (17:11); "not of the world" (17:14); "not of the world" (17:16); "into the world" (17:18).

What a flood of light these phrases shed upon our responsibility to be ambassadors for Christ in this territory which is now foreign to us! (Compare II Cor. 5:20.)

In addition to safekeeping, the Lord Jesus prays for the sanctification of His disciples (17:17). He is speaking here of that which the Scripture describes elsewhere as experimental sanctification, a gradual conformity of believers to the image of the Son of God. This will be perfect when He appears to receive us to Himself (compare Rom. 8:29; I John 3:1-3). The instrument which God uses in sanctifying us is His own pure Word. The psalmist recognized this:

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. . . . Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:9, 11).

The Lord Jesus had sanctified Himself (17:19) in the sense that He had dedicated Himself, or set Himself apart, to the work of salvation, that the believers might be set apart from sin through the truth of God.

♦ By implication, that which the Lord had been asking for the disciples would apply to all believers. In the closing section of the prayer, He makes this plain: "Neither pray I for these alone, but for them also which shall believe on me through their

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word" (17:20). Having prayed for the safekeeping and the sanctification of His own, He goes on to pray for their spiritual unity (17:21). Then He prays that they may be brought into His presence to see His glory (17:24).

The unity of believers for which the Lord Jesus prayed is not achieved through the merger of church organizations, especially when important doctrines are ignored for the sake of an outward unity. Christ spoke of an inner unity, effected by the Holy Spirit of God, transcending all external distinctions and worldly barriers. The result of it was to be a powerful impact upon the world—"that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (17:23).

This unity is a reality, for God, by His Holy Spirit, has "baptized into one body" all believers in Christ (I Cor. 12:13). The sad fact, however, is that this unity is often unrecognized even by believers themselves. By our actions we often belie our exalted position in Christ.

The divine climax comes in the last petition (17:24). The safekeeping, the

WHEN YOU FINISH

- ✓ Review the lesson.
- ✓ Read the exam on page 53 and see how well you know the answers.
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- ✓ Complete the exam without referring to your Bible or to the lesson.

• • •

sanctification, the unification—all look toward ultimate glorification (compare Rom. 8:28-39). The eternal presence of believers in heaven with the Lord is just as certain as if we all were already there. He wills it (17:24). Is it conceivable that the prayer of the Son of God could go unanswered? The wonder of it all is overwhelming, but blessedly true.

As we have seen, this prayer anticipates the redeeming work of Christ upon the cross. In the next unit we shall consider that finished work whereby the Son of God "obtained eternal redemption for us" (Heb. 9:12).

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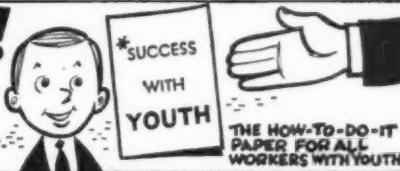
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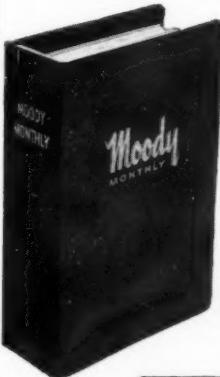
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WE ARE the possessors of the most amazing Book in the world. Involved in the writing of it were some forty human authors, writing sixty-six books in several languages and dialects over a period of some sixteen hundred years. Yet throughout this library of books, only one Voice is heard, one theme presented, one Author in evidence. How is this possible? There is only one answer, and it is given in the Book itself: "Holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21). The Book we are speaking of is, of course, the Holy Bible.

When we consider the unbreakable unity of this Book, the harmonious blending of voices into one Voice, we find it most reasonable to believe that the Book is what it claims to be—the Word of Almighty God. We believe that it is verbally and fully inspired, and worthy of all acceptance.

A great many people today, however, both in and out of the professing church, are confused in their minds about the truth and authenticity of the Scriptures. We live in a world of unbelief. How often we meet individuals who say with some degree of egotism, "I don't believe the Bible." Others say, "I can't accept all of the Bible—for instance, the Old Testament." Still others say, "The teachings of Jesus are all I believe." Occasionally you find one on whose intellect the sun of scholarship has shined, who says, "I reserve the right to believe what I want to and reject the rest."

Because of confusion like this, and because unbelieving philosophies of one kind or other bring strong influence to bear on good people, it is important to remind ourselves of what one true and perfect Witness has to say about the Scriptures.

You say, the true and perfect Witness? Who is He? I think that all will agree that Jesus Christ may thus be described. He is, first of all, the sinless One. Therefore He cannot lie. Jesus could never be guilty of perpetrating a fraud or misrepresenting anything. "Which of you convinceth me of sin?" He asked His contemporaries. None of them could. Holy, perfect, pure—He could only say what was truth.

More than that, Christ is the all-knowing One. To the woman at the well of Samaria, with whose personal life He presumably was unacquainted, He said, "Thou hast had five husbands" (John 4:18). The record shows that He knew what people would say before they opened their mouths. He knew the past perfectly. He had a complete picture of the present. He could foretell the future. He knew all things.

WHAT JESUS THOUGHT OF THE SCRIPTURES

Those who question the truth of the Bible must sooner or later decide what to do about the testimony of our Lord

By ALBERT J. LINDSEY

So you see, we have here the perfect Witness, whose testimony cannot be rejected.

♦ I would like you, then, to forget all preconceived notions and listen to the testimony of this irrefutable Witness. What does He say, for example, about the believability of the Old Testament?

Let us begin with the first five books of the Old Testament division of the Bible. These are the Pentateuch—Genesis, Exodus, Leviticus, Numbers, Deuteronomy. The Sadducees referred to the book of Deuteronomy when they tried to trip up our Lord on the matter of the resurrection. They began by saying, "Moses said . . ." (Matt. 22:24). When they had finished their questioning, our Lord in His reply accepted this reference to the Mosaic authorship. Then He went far beyond, and referred to these scriptures as "spoken to you by God" (v. 31).

It is quite clear, therefore, that not only was Jesus acknowledging that Moses wrote the Pentateuch, but that what Moses wrote was spoken to him by God. This is inspiration.

In the same way, when the Pharisees found fault with the disciples because they had eaten without washing their hands, Jesus rebuked them, referring to the Pentateuch, the Law, as the "commandment of God" (Mark 7:8, 9). Then He hastened to add (v. 10), "For Moses said," and quoted from the books of Exodus and Deuteronomy. So Christ was saying: (1) that Moses wrote it, and (2) that God commanded it. Thus He set His seal on the inspired Word of God.

For another example of the testimony of Christ to the inspiration of the Scripture, turn to John 5:46. Here you find Christ speaking to the Jews and saying, "For had ye believed Moses, ye would have believed me: for he wrote of me."

Note the central fact here stated. Centuries before Christ came, Moses wrote of Him. Christ Himself, the true and perfect Witness, testifies to that. With such a Witness, how can anyone doubt the inspiration of the Old Testament?

In Luke 16 the story is told of the rich man and Lazarus. The rich man, in torment, begged Lazarus to send someone back from the dead to warn his brothers, lest they come there also. You remember that Abraham replied, according to Jesus, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (v. 31).

This is proof positive of the authenticity of the Old Testament Scriptures. If they won't listen to the writings of

Moses and the prophets, they won't listen if one rose from the dead. That is, if they won't believe Scripture, they won't believe anything. If this statement is true—and it is—then any philosophy that ignores or belittles Scripture is a highway paved to hell, with destruction at the end.

Hear the risen Christ speaking to His disciples on the Emmaus road: "O fools, and slow of heart to believe all that the prophets have spoken . . ." (Luke 24:25). And "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (v. 27). What a testimony this is to the truth of the Old Testament!

♦ Now what of the miraculous stories we find in the Old Testament? Are these to be taken lightly? Or are they a true record? Let us take first the story of the Flood and what our Lord says about it.

As recorded in Luke 17, our Lord said, "They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all" (v. 27). Now

* * *

The effective life and the receptive life are one. No sweep of arm that does some work for God but harvests also some more of the truth of God, and sweeps it into the treasury of life.—Phillips Brooks

* * *

some criticize the story of Noah and the ark and the Flood. But the true and perfect Witness says this story is true. Shall we reject His testimony?

Take the matter of the destruction of the cities of the plain, as revealed in Genesis 19. Our Lord says (Luke 17), "The same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all" (v. 29). What egotism is it that wants to set itself up against the testimony of the Son of God in this matter?

I hear someone say, "Do you mean to tell me you believe that Lot's wife was turned into a pillar of salt when she looked back?" I do mean just that—because Christ, the perfect Witness, says it is true. "Remember Lot's wife," He says (Luke 17:32).

How many people have laughed at the idea of Jonah's being swallowed by a large fish? On what authority does such scoffing rest? Christ Himself witnesses to the truth of this account in Matthew 12:40: "For as

Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." This Jesus accepted as true. And He gave clear witness to a related truth—His own death, burial and resurrection from the dead.

Not to believe these things is the same as turning one's back, not only on the Word of God, but the Son of God also. How could Christ, who knew all things, who was perfectly wise and sinless, speak of these events as being true if they were only imaginary? In rejecting His witness, one not only denies the truth of these and other events, but he calls Jesus Christ a prevaricator and a fraud.

What of the Psalms and the prophetic books in the Old Testament? Are they inspired? Our Lord says they are. Speaking of David, who wrote the greater part of the Psalms, our Lord says (Mark 12:36): "For David himself said by the Holy Ghost . . ." The logic is unescapable. If David wrote by the Holy Ghost, then what he wrote is the Word of God.

Again our Lord, standing in the synagogue, unrolled the scroll to Isaiah 61 and read from it. When He had finished He said, according to Luke 4:21: "This day is this scripture fulfilled in your ears." Fulfilled? Yes. Thus He bears witness to the truth spoken by the prophet Isaiah.

Concerning the prophet Daniel and his book, Christ has this word to say, "When ye therefore shall see the abomination of desolation, spoken by Daniel the prophet, stand in the holy place . . ." (Matt. 24:15). Let those laugh who will about the twelve wonderful chapters in the book of Daniel. Christ, the true and perfect Witness, says they are true.

♦ WHAT man with his puny intellect dare challenge the authenticity, the genuineness, the truth of these things? Yet we live in a day when men do question them, no longer believing in the full inspiration of the Bible. Many have been caught in the fog of a new philosophy—neo-orthodoxy—which minimizes the inspiration of the Scripture. This philosophy says that Scripture may be inspired for one individual and not for another. The "Thus saith the Lord" authority of Scripture is undermined and destroyed.

We, on the other hand, believe that all Scripture is inspired of God in the fullest sense and is without error in the original writings. We believe that it takes perfect words to convey perfect thoughts. We believe that from the vocabularies of the men whom God called, the Holy Spirit took the

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exact words to express the truth He wanted to communicate to mankind. And we believe it principally because Jesus Christ, the true and perfect Witness, testified to its authenticity.

You may say, how did He so testify? Listen as over and over again He spoke of "the words," "God's words," "my words," or simply "words." Then consider Matthew 5:18: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

In the light of this witness of our Lord, how foolish it is to reject full verbal inspiration! Receiving the witness of this One, we are convinced beyond all question of the authenticity and divine inspiration of holy Scripture.

♦ WE HAVE seen the witness of our Lord to the truth and dependability of the Old Testament. What of the New Testament? Not one word of the New Testament was written till after the departure of Christ. Yet we have His express authority for receiving it as the inspired Word of God.

Four things we should see from Scripture concerning the testimony of Christ to the New Testament. First, He said plainly that the revelation of truth at the time He was speaking was unfinished. "I have yet many things to say unto you," He said, "but ye cannot bear them now" (John 16:12). In its context, this verse clearly sets forth that the Holy Spirit would come and complete that revelation.

Second, He promised that the revelation would be completed after His departure. In the very next verse (John 16:13) our Lord said, "When he, the Spirit of truth is come, he will guide you into all truth . . . and he will show you things to come." All truth. Will show. The inference is plain that the revelation would be complete.

Again, our Lord chose certain persons to receive additional revelation, and to be His witnesses, preachers and teachers after His departure. After telling His disciples about the Holy Spirit's coming, He added these words: "And ye also shall bear witness, because ye have been with me from the beginning" (John 15:27). Again He said to them (Act 1:8): "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses . . ."

Hear the words of our Lord, as given in John 17: "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20). When you read one of the Pauline epistles, remember

that Christ gave to the word of Paul, by the Holy Spirit, the same authority as that of His own word.

Thus Christ testifies not only to the truth of the Old Testament but to the truth of the New Testament. It is as if He came into our world of unbelief and said, "Hear Me, hear Me, ye poor, confused, blinded people, hear Me—the Word of God is true from the beginning, even as the psalmist said."

♦ THIS is the testimony of Christ, the sinless One, who could not tell an untruth, who knew all things, past, present and future. He says that the Word of God is true. How different the world would be today if men believed and accepted it! I often think of the lovely poem that expresses it so well:

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had,"
said I,
"To wear and batter all those hammers so?"
"Just one," he said, and then, with twinkling eye,
"The anvil wears the hammers out,
you know."

And so, thought I, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

—John Clifford

Safe above the wrecks of time, above the decay of language and literature, stands Holy Writ. And God tells us: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

I think of a great host of people, taken up with the pleasures of this world, who walk in darkness and know not the love of Christ. To you I would say: Believe this Word. It sets forth the wondrous plan of salvation. Discover in its pages the loving invitation of the Saviour, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Neither is there salvation in any other; for there is none other name under heaven . . . whereby we must be saved."

END

FOOTSTEPS OF THE FALLEN

[Continued from page 12]

have reached that figure in 1976. Is this a valid consideration? A: As an average this figure is probably a reasonable one. However, many empires have lasted much longer. For example, Rome was a power for almost 1000 years. It is natural, of course, that the longer a system is in effect, the greater is the danger of weakness and corruption.

Q: The Communists are loudly boasting these days that western capitalism is old and decadent while Communism, young and virile, is rising to conquer the world. Would you comment?

A: There is something to be said for this view, certainly. This does not mean that I favor Communism or disavow capitalism. But western civilization has certainly lost that unique something which has made it the great thing it is today.

Q: One final question. According to the Old Testament, the nation of Israel forsook her God and gave herself to materialism. Then God used a godless nation to come in and destroy her, and scatter her to the four winds. Do you see any parallel between this history and our own?

A: Here, I believe, is the crux of the matter. Scripture indicates that God will surely judge His people if they turn from Him, and will judge all nations which turn from righteousness. We can't take it for granted that God will look upon us with more favor than He does certain other nations today. We are grievously sinning against the light we have, and the Lord may be using, or may be intending to use, our godless adversaries to punish us.

Answers to Last Month's Exam

Life Through Believing Unit 9

- True; 2. False; 3. False; 4. True; 5. False; 6. False; 7. True; 8. Israel as a Vine; 9. abiding (fruit bearing); 10. Nothing; 11. Satan; 12. World system; 13. I am the true Vine; 14. Fruit, more fruit, much fruit; 15. effective prayer life, continual joy, continuing fruitfulness; 16. c; 17. a; 18. d; 19. c; 20. b.

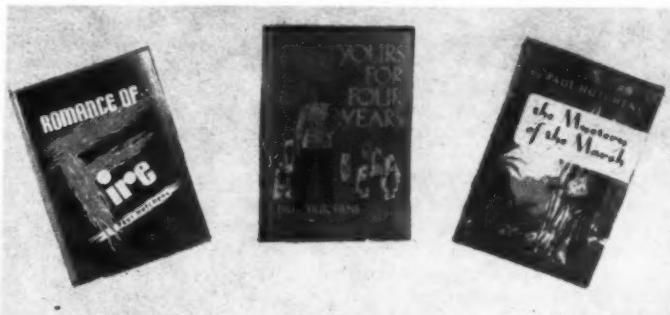
Note any questions you answered incorrectly, and find the correct answer in the lesson before reading Unit 10.

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IN THE STUDY

The New English Bible

NO DOUBT the *New English Bible*, which has been given a fantastic amount of publicity (certainly at a great expense), will be a volume discussed for some years to come. The most thorough review of it I have seen is by Dr. Bruce M. Metzger, distinguished linguistic scholar of Princeton Theological Seminary, where he is professor of New Testament Language and Literature. Dr. Metzger's review appears in *Eternity* magazine for April of this year. With the kind permission of the editors, I would like to quote the following material from this very carefully composed review:

"The translators of the new version have not hesitated to paraphrase the text when they believed that a literal translation would be less satisfactory. Thus, in the passage from I John [2:5-17] . . . , twice the ordinary Greek word *kosmos*, meaning 'world,' has been translated 'godless world.' The following are other examples of the insertion of words for which there is no express warrant in the text (for convenience of explanation the inserted words are italicized here; they are not italicized in the new version): 'Those who sleep in death' (I Thess. 4:13); 'in the province of Asia' (Rev. 1:4); 'in his body of flesh and blood' (Col. 1:22); 'guardian angel' (Matt. 18:10; Acts 12:15); 'his life's blood' (Rev. 1:5).

"In several other cases the literal rendering is supplanted altogether by a periphrasis; thus 'scribes' become 'doctors of the law' (Mark 15:31, etc.), the parable of the talents is now the parable of the bags of gold (Matt. 25:14-30); the word traditionally translated 'saints' is rendered 'God's people' (Col. 1:2, etc.); and 'beloved' as a term of address becomes 'dear friends' (I John 4:7, etc.).

"Though it is difficult to draw a hard and fast line, I believe that such para-

phrastic expressions belong to the work of the commentator, not the translator. Likewise, the occasional rearrangement of the order of successive verses (as at John 4:7, 8) goes beyond the translator's legitimate province

"It was to be expected that the British spelling would be adopted, including 'judgement,' 'honour,' 'centre,' and the like. It is also understandable that reference should be made to British currency ('twenty pounds,' Mark 6:37; 'twopence,' Luke 12:6; 'the last farthing,' Matt. 5:26—though in the last months the British government has now abolished the farthing). And it is not altogether surprising to read 'cornfields' where Americans would say 'wheatfields' or 'grainfields' (Mark 2:23 and parallels)

"It is surprising to find what approaches slang in this otherwise sober and quite proper rendering; for example, 'As Christ's own envoys we might have made our weight felt . . .' (I Thess. 2:6), 'You can take it from me that every man who . . .' (Gal. 5:3), 'They all left me in the lurch' (II Tim. 4:16).

"Though the translators were instructed to make an entirely new translation, it is perhaps inevitable that here and there one can detect echoes of felicitous turns of expression borrowed from earlier versions. The striking phrase, he who 'brought life and immortality to light through the Gospel' (II Tim. 1:10), comes straight from K.J. and R.S.V. . . .

"Where the Greek syntax of sensitive passages is open to several possible interpretations (as, for example, Rom. 9:5), the translators have usually placed alternative renderings in the margin. Unfortunately, however, at II Tim. 3:16 ('Every inspired scripture has its use for teaching . . .') the alternative rendering (which the R.S.V. places in the text), 'All scripture is inspired by God and profitable for teaching, for reproof, for . . . ; is

not mentioned in the margin.

"Most readers who are accustomed to only the time-honored phraseology of the Tyndale and King James tradition, taken over in part by the Revised Standard Version, will feel that the new version just does not sound like the Word of God."

New Book on the Cults

The Bobbs-Merrill Company of Indianapolis has recently published a book with the title, *Faiths, Cults and Sects of America*, by Richard R. Mathison, author of an earlier book which won considerable praise, *The Eternal Search*. This is one of the best written—though not one of the most authentic—books on cults that has appeared in the last twenty years, and there have been a number of them. I believe more different cults are discussed in this volume than in any other similar work of this generation.

Some of the groups he speaks about, we must acknowledge, are within the boundaries of evangelical Christianity, such as the work of Aimee Semple McPherson and the church which she founded. Many of the others claim to have a biblical justification, but are surely not true to the Christian faith, such as the Jehovah's Witnesses, the Mormons, etc. Others are emphatically devoid of anything relating to Christ—at least, the Christ of the New Testament—such as Spiritualism, Bahai, the Theosophical cults, the I Am movement, etc. Some of them are just freakish groups, drawn together by some man or woman promising health, eternal life, prosperity, peace of mind, the realization of self, communication with the dead or opportunities for promiscuous sexual indulgence. Many of these leaders were just downright fakes, others were self-deceived, and, no doubt, many of them were satanically inspired. Some of these groups were previously unknown to me, especially the Church Triumphant, founded by Cyrus R. Teed; the Order of the Cross, founded

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

by J. Todd Ferrier; and the Purgatorial Society, founded by Lucy Barrow.

I found the story of John Briggs, called the Southwest Messiah, quite intriguing; it began with an episode in Chicago that I do not recall, though I should have known something of it. John Briggs, a thirty-year-old bank clerk, quietly extracted \$97,000 from the cash drawer of the Northside Trust Company and walked out into a blizzard on January 17, 1920. He had acquired considerable knowledge of Egyptian lore and occult data; after wanderings and strange experiences here and there, he took a large number of people to Coconino County, Arizona, just west of the Navajo Indian reservation, where he assumed the name of John Humfry. This colony, with its most fantastic sex principles, ultimately went to pieces, as they all do. I wish the author had told us what finally happened to this man Humfry.

His comments as to why California is the great cultic center for America forms an interesting chapter. His quotation from a work by Steven McGroarty is worth repeating:

"Los Angeles is the most celebrated of all incubators of new creeds, codes of ethics, philosophies—no day passes without the birth of something of this nature never heard of before. It is a breeding place and rendezvous of freak religions. But this is because its winters are mild, thus luring the pale people of thought to its sunny days, within which man can give himself over to meditation without being compelled to interrupt himself in this or that interesting occupation to put on his overcoat or keep the fire going."

The author, we regret to say, does not show anywhere a sympathy with true Christianity, and occasionally he makes statements that are either incorrect or unfair slurs. To refer to "Dwight Moody's wild evangelism" is to show a lack of appreciation of this great man's ministry in the winning of multitudes to Christ that most people, Christian or non-Christian, would be willing to grant in our generation. So far from his work being that of "wild evangelism," it should be noted that over eighty biographies of this man have been written, and two more are underway. At least five doctoral theses also have been written regarding this noble man of God. There will never be five doctoral theses about any one of these cult leaders in the next one hundred years.

The author is absolutely wrong when he says that one of the foundations for establishing a cult is "strong emphasis on sin, picturing the individual as vile, corrupt, and helpless."

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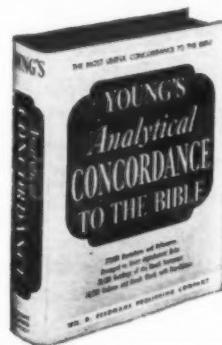
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This is just about what most of the cults don't do. In Christian Science, for example, there is not only the absence of "strong emphasis on sin," there is a denial there is such a thing as sin. Many of these cults forbade the use of alcoholic beverages and tobacco, and some forbade the eating of meat, but this has nothing to do with telling man he has a sinful nature and that he needs salvation.

Some of the outstanding cult leaders of our country are not referred to here, as for example, John Alexander Dowie and his now shriveled Zion City north of Chicago. Another who gathered around him some intellectuals of worldwide fame was Thomas Lake Harris, who established his famous colony at Santa Rosa, Calif. Then he should have mentioned Dr. Armstrong and his Ambassador College, promoting the strange teachings of Anglo-Israelism from a sumptuous estate in Pasadena, Calif.

I could not help, upon finishing this book, being reminded again of how much sorrow these cults have introduced into the lives of millions and how much they have harmed the true Christian faith in the thinking of the public as a whole, because so many of them deceptively employ biblical terminology. Some of these cults were founded upon false interpretations of passages in Daniel and Revelation. Others have taken biblical names, as the immoral monster of St. Joseph, Mich.; the late Mr. Purnell, who called himself Benjamin; Franz Creefield, who gave himself the title of Joshua II; Joe Jeffers, who claimed to be a reincarnation of Noah; and others who insisted they were either John the Baptist raised from the dead or the Messiah Himself. A few with unlimited blasphemy claimed to be God, as Father Divine.

Most of these cults are of a religious nature. When the ordinary man who does not know Jesus Christ and the Word of God reads of their wild claims, their fantastic promises, their gross immoralities and their financial frauds, he is tempted to think that even the Christian religion must have some of these taints and elements of nonsense. Furthermore, those who go in for these cults are kept from receiving or even wanting to hear the gospel of Jesus Christ. When the teaching or the teacher in which they have put their trust collapses and they realize they have been deceived, it is very difficult to win them to something else of a religious nature which also promises fullness of life. The great difference is that, in the case of Christ, the promise is fulfilled.

One is compelled to ask, in reading of the multitudes who follow these

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will-o'-the-wisps, what it is that
draws people into the whirlpool of
such religious fanaticism. In some
cases it is lust and the promise of un-
limited sexual indulgences. Others
are seeking a leader and are willing
to give up all their property to slave
for a person, as did for years the
members of House of David in St.
Joseph. Some flee to the cults be-
cause they think that in them they
are going to be sheltered from the
day of God's wrath. Still others, sick
in body, are taken in by cult leaders
who claim to have the secret of robust
health—in physical exercises, in a
newly created medicine, or in a fictitious
fountain of life. I believe many
of these cult leaders are demon-
possessed, and the natural man in the
power of Satan seems irresistibly
drawn to them.

Of course, the apostles and our Lord
Himself warned us that the age would
end in an outburst of false prophets,
false teachers and false Christs.

It is to be regretted that Mathison's
book is without footnotes or references
of any kind. Because of this it
is of far less value as a study book
than the famous volume, *The Chaos
of the Cults*, by Van Baalen. More-
over, the author apparently has no
sympathy at all with conservative
Christian theology. Nor would it seem
he has any appreciable knowledge of
the great doctrines of the Christian
faith.

The book cannot begin to compare
for study purposes with the recent
volume by Professor Gerstner, *The
Theology of the Major Sects*, which
gives a penetrating analysis of nine of
our contemporary cults, along with
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Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive \$100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter

the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is *your* turn to enter the hospital, it's too late to buy coverage at any price.

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Elsie B. Firth, Philadelphia, Penna., “Thank you very much for the check which I received today, covering my recent stay in the hospital. Thank you, too, for caring for my claim so promptly, and I am quite satisfied with it.”

Ruth M. Keene, Pinckneyville, Illinois: “As a policyholder of only a few months, I would like to state that I am well pleased in every respect with your prompt claim service. Needless to say, I am happy to have found a Company so reliable and prompt.”

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My beneficiary is _____

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NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____
4. _____	_____	_____	_____	_____

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes No

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

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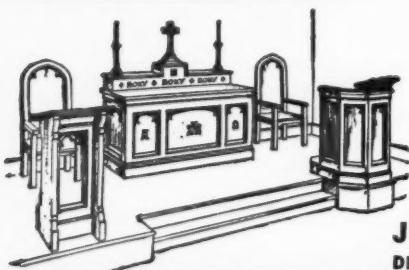
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REPORT

[Continued from page 7]

Youth for Christ International, Seventeenth Annual Convention, July 2-16 Winona Lake, Ind. Feature speakers: Bob Pierce, John Noble, David Allen.

Second Asian Baptist Youth Conference, July 17-22 in Tokyo, in cooperation with the Baptist World Alliance.

BRIEFS

Granted: An FCC permit to Bob Jones University, Greenville, S. C., to increase the power of its FM station, WMUU-FM to 45,000 watts.

Awarded: a new construction permit to the Young People's Church of the Air, Inc. for a proposed FM station in Philadelphia to be operated in connection with its present AM station, WPCA.

Completed: A seven-week 16,000-mile trip through Latin America to survey the work of missionary pilots, by Grady Parrott, president of Missionary Aviation Fellowship, and Paul Robinson, director of the missionary technical program at Moody Bible Institute.

Ruled: by a municipal court judge in Cleveland, Ohio, that three Baptist lay preachers—Fult H. Baker, Basil Kalashnikoff and Charles Denny—did not violate a city sidewalk ordinance by addressing some 100 persons opposite Cleveland's Public Square. "A mere inconvenience to pedestrians was not a breach of peace," ruled the judge.

Announced: opening of the Florida Suncoast Academy in September at Homosassa Springs, Fla., a co-educational boarding school with complete educational courses. Requests for information should be addressed to Academy Department: Trinity College, Clearwater, Fla.

Increased: the number of U.S. Roman Catholics in ten years from 19 per cent to 24 per cent of the population, according to the *Official Catholic Directory* for 1961.

Scheduled: a new school of archeological and biblical studies to begin in the spring of 1962 in Jerusalem, Jordan. Dr. Joseph Free of Wheaton College will direct the school.

Dedicated: by the Evangelical Free Church of America in Minneapolis, a new residence for missionaries to live in while on furlough.

NEW BOOKS

G. COLEMAN LUCK, EDITOR

Report on World Vision

LET MY HEART BE BROKEN, by Richard Gehman

(McGraw-Hill, New York, 245 pages, \$4.95)

WITH its heart-searching title this book presents a potpourri of missionary activity as seen through the eyes of a man who previously had been unacquainted with missionary work.

Richard Gehman, known as a top contributor to national magazines, was invited by Dr. Bob Pierce to see the work of World Vision in order that this work might "be brought to the attention of the general public by an unbiased outsider."

With him the reader travels in fast succession to Japan, Korea, Hong Kong, Formosa and India. Writing as an outsider, rather than as a fellow-believer, the author seems amazed at the wonderful work being done in the name of Jesus Christ. He paints a glowing picture of the endeavors of

the missionaries. To him they are veritable "saints" in the flesh. (They would be the first to deny any such halos.)

Seeing these things for the first time, Gehman immediately forms his opinions and puts them on paper. His style is eager, sympathetic, unquestioning and inspiring.

It is good to read this account of what is called "practical" Christianity, and to read the author's testimony at the close. It is the testimony of a man who "came to this cause of Christ as . . . a skeptic as well as a stranger," and who concludes "not as an alien but as a friend and . . . a believer." The author is brought to reality by seeing first-hand the work of the Lord Jesus Christ through His redeemed people.—Irvine Robertson

Science and Christianity

MODERN SCIENCE IN THE CHRISTIAN LIFE, by John W. Klotz (Concordia, St. Louis, 191 pages, paper, \$1.75).

In the face of the continuing opposition of many professing Christians toward "science," this easily read volume by the professor of Natural Science, Concordia Senior College, Fort Wayne, is a welcome contribution. The God of the Scriptures is the God of creation as well. Why is an antithesis necessary?

The book is factual, definitive and explanatory. Whether one is a Christian or not, his life has been greatly enriched by many of the contributions of men of science. From washing machines and the utilization of solar energy to modern wonder drugs, the story is the same. Science "is one of

the means God has used in bringing blessings to us" (p. 53).

Dr. Klotz also carefully explains the *modus operandi* of science. His sketch of the methods of scientific investigation and procedure should aid in establishing better understanding among non-scientific persons than has existed heretofore.

Difficulties are not evaded, however. Dr. Klotz gives due consideration to the problems of science and the Bible and of science and morality, and suggests some helpful insights. His clear statements of existing problems in these areas and his definition of basic terminology should go a long way toward bringing about a needed harmony between the realm of the works of God and the Word of God.—Walter M. Dunnett

Findings of Archaeology

THE BIBLICAL ARCHAEOLOGIST READER, edited by G. Ernest Wright and David Noel Freedman (Doubleday, Garden City, N. Y., 342 pages, paper, \$1.45)

How were the cherubim depicted in Solomon's temple? Where were Sodom and Gomorrah? Have archaeologists found evidence of Noah's deluge? What musical instruments were

used in ancient Israel? These and other intriguing questions are answered in this collection of articles selected from past issues of *The Biblical Archaeologist*. Since 1938 this journal has been publishing "popularly written articles based upon sound scholarship in its field."

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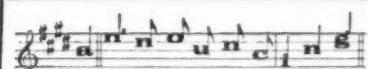
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wide variety of subjects—for instance, the writing of an Old Testament book, the library of the Gnostic sect found in Egypt in 1946, the recently published documents of Jeremiah's time and the radiocarbon method of dating the past. They purposely did not include any articles on the Dead Sea Scrolls, since so much literature on this is already available to the public.

Nearly a third of the book is given to several important articles about the ancient temples in Egypt, Mesopotamia and Canaan, and about the tabernacle, synagogues and early churches. The editors' reasons for reprinting these are that "a central theme of modern research is the relationship between biblical and pagan religion of the ancient world," and that "the chief monumental evidence for ancient religion is the sanctuary, the house of deity."

Here is a paperback well worth the price for serious students of the Bible. The book is well illustrated.—John Rea

The Christian Life

TO LIVE IS CHRIST, by John F. Walvoord (Dunham Publishing Co., Findlay, Ohio, 93 pages, \$2.00)

"The universal recognition that Jesus Christ is Saviour and Lord, which will occasion the shout of triumph and the adoration of the saints, will wring a cry of despair from those who have neglected their day of opportunity."

Such words, vibrant with the warmth of the Christian evangel, might not be expected from an erudite seminary president or from a commentary on Philippians. To be scholarly is an enviable gift, but theologian Walvoord has exhibited a greater gift in this book—the gift of learned scholarship speaking simply and warmly to the heart and understanding of the common man.

At the same time the book has depth. The author does not bypass difficult passages. Exceptionally good are his messages on suffering and his spiritual application of the famous passage on Christ's humility in Philippians 2.

There are almost no personal illustrations in the book, yet interest does not lag. This work conveys the assurance there is a reservoir behind the stream of thought which flows across its pages.—Roger D. Congdon

The Risen Christ

THE CROSS THROUGH THE OPEN TOMB, by Donald Grey Barnhouse (Eerdman's, Grand Rapids, 152 pages, \$3.00)

Today, today He lives! Not in spring

blossoms and Easter dress, but in everyday experience the reality of the risen Christ is a vital fact. Every Lord's Day is "Resurrection Day." What an appropriate song of triumph from Donald Grey Barnhouse's book at the very time of his entry into heaven!

About half the chapters in this book are on the resurrection. Dr. Barnhouse fits other material harmoniously into the thought development, and thus avoids stringing together a series of unrelated sermons. He treats the great doctrines of our faith simply, using anecdotes to illumine the truth and fan interest.

Along the way there is enough Scripture exegesis to awaken hunger for more. Chapter 8 has an excellent exposition of Romans 4:25, and chapter 11 of Galatians 5:1-4.

His treatment of the salvation message in chapters 10-14 is outstanding. There is no attempt to stir emotion with sad stories, yet many believers doubtless will consider these messages to be unsurpassed examples of evangelistic preaching in this generation.—Roger D. Congdon

Where Was Peter Buried?

PETER'S TOMB RECENTLY DISCOVERED IN JERUSALEM, by F. Paul Peterson (P. O. Box 568, McKeesport, Pa., 87 pages, \$1.00)

The author, an intensely interested student of Roman Catholicism, has already written a book entitled, *The Rise and Fall of the Roman Catholic Church*. It was natural that his interest should be aroused by a rumor that the bones of Peter had been discovered in Jerusalem.

In this book Peterson tells of his personal investigation and of his eventual verification that "Peter was buried in Jerusalem and not in Rome." Central in his case is the fact that a bone-box had been found in a Christian cemetery of the first century with the inscription, "Simon Bar Jona." The story of the discovery had been told in a book written by two Roman Catholic priests.

The book is written with much enthusiasm, and photos add weight to the evidence.—Irvine Robertson

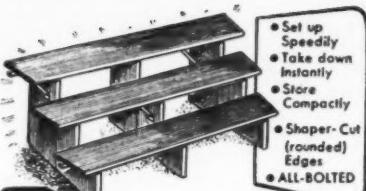
Europe's Awakening

THE INEXTINGUISHABLE BLAZE, by Arthur S. Wood (Eerdman's, Grand Rapids, 256 pages, \$3.75)

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events as one moving of God's Spirit in various ways and areas.

The spiritual and moral need of England in the 1700's sets the background for the story. The author traces the awakening from its sources in Pietism and the Anglican societies to its eventual spread throughout England. He also discusses the theology involved in the revival, such as the Arminian system of John Wesley and the Calvinistic theology of Whitefield. Finally, he analyzes the message and assesses its influence.

One is impressed with the author's wide and careful use of the best sources. The biographical element also helps greatly in sustaining interest. Such a synthesis of revival in this era has long been needed. The author is to be congratulated on so well completing this difficult task.—Earle E. Cairns

BOOK BRIEFS

WISER THAN THEY THOUGHT, by V. Raymond Edman (Scripture Press, Wheaton, 142 pages, \$2.50). A book of devotional meditations with a refreshingly different approach, woven around Bible characters who had a part in the Christmas story. Written by the president of Wheaton College.

52 WORKABLE JUNIOR HIGH PROGRAMS, by Theodore W. Engstrom and Warren Wiersbe (Zondervan, Grand Rapids, 116 pages, \$2.00). Another worthwhile book in the field of youth programs, topics and suggestions. Since there is a paucity of materials in the area of junior high programs (ages 12-14), this book should have a useful ministry. It is well written and carefully outlined.

EXPLORING YOUR BIBLE, by John P. Oakes (Zondervan, Grand Rapids, 155 pages, \$2.95). A comprehensive and useful handbook to aid in personal Bible study. This book contains much helpful information for the student of the Bible, discussing how we got our Bible, as well as how to study it.

BAKER'S TEXTUAL AND TOPICAL FILING SYSTEM, by Neal Punt (Baker Book House, Grand Rapids, 750 pages, \$23.95). A large but easily handled volume which provides both a method and the space for the minister to record material in his library and filing cabinet according to either subject or text. The system is comparatively simple. Young ministers and other Christian workers would do well to start from the beginning with something of this kind.

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BILL PEARCE

OFF THE RECORD

» Probably, to a Scot, the next best thing to actually being a Scotsman is to be in Scotland. Perhaps the next best thing to being in Scotland is to have the newest recording of THE SCOTTISH FESTIVALS OF MALE VOICE PRAISE, Christian Faith (6015-LP).

This group of two hundred Christian men from the Glasgow area first appeared some six years ago on the old parlophone 78 rpm's. Their singing—simple, forthright and unembellished—carries a pointed, powerful message.

The word that comes to my mind as I hear their slow-tempo hymns of prayer is "reverence." Even though they may sound somewhat bare and technically undisciplined to some, they carry the secret ingredient of blessing and spiritual appeal. One of the reasons for this, I believe, is the emphasis of their director, James McRoberts, so aptly expressed on the jacket liner:

"The heart of man yearns for reality and simplicity . . . meet the age-long cry of the hungry heart, 'Sirs, we would see Jesus' in all your songs—do not waste platform time in display of musical gymnastics, where words are often made to become mere menials. Singing is caused by salvation—preaching may end on earth, but singing is eternal."

Some of the hymn titles may be somewhat unfamiliar to many this side of the water: *Praise Ye the Lord, Look My Soul, Be Still and Gaze, Behold the Mountain of the Lord, Joy of the Justified, Jesus Paid It All, I Want My Life to Tell for Jesus, Sweet Hour of Prayer and Glorious Things of Thee Are Spoken.*

This is actually volume three of their record library. It continues with consistency their simple and powerful message in music.

I was interested to read the background material concerning the cover photo of Gourock Bay on the south shore of the firth of Clyde. In the picture is also Innellan, where George Matheson wrote *O Love That Wilt Not Let Me Go*.

This album is also available on stereophonic sound. I feel the expressions of the recording—both in its

musical content and in the written comment on the jacket—is basic, necessary and altogether true. I believe you'll enjoy the singing of the Scottish Male Chorus in a real way.

» Taking advantage of a well-known passage in the Bible about singing, veteran gospel singer Bill Carle has given us a new album entitled SPEAKING AND MAKING MELODY, Word Records (3150-LP). Here we have a total of six songs, most of them written by Gloria Roe.

The songs are interspersed with a rapid but very clear reading of pertinent Scripture. I'm surprised more singers haven't done this before. The interjection of Scripture makes for a strong and effective package in this case. However, the fact remains that few could perform the readings with such vocal beauty and clarity of enunciation as Mr. Carle.

Side one opens with *So Great Salvation*, which contains beautiful, deep and meaningful lyrics. Then there is a new one to me—*Onward With Christ*. He concludes the side with *Be Calm My Soul*. The opener on side two, written by Carle, is entitled *O Love Divine*.

Responsible for the musical backdrop is Otis Skillings, along with the Men of Note male quartet. The jacket carries a very nice color shot of the soloist. A touch of ancient history (the podium), the open Bible and a stained glass window give appropriate atmosphere to the album's musical contents.

» I frequently receive letters from readers asking where to obtain recordings mentioned in this column when there is no immediate dealer or retail outlet in the vicinity. Some even send me money for these records. May I suggest, instead, that you write directly to the company. I'll give the addresses of the firms represented in each review. They will be happy to hear from you.

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the day

Boys, this is Doug Adams." Barker the electrical foreman introduced him to the men in the shop. "He's the new helper, so see if you can make an electrician out of him."

Barker left and Doug began fielding the questions thrown at him.

"Ever work in an open hearth before?"

"I've been in the labor gang nearly a year."

"Know anything about electricity?" asked a scrawny man.

"Not much," Doug answered. "Afraid you've got a dumb one on your hands this time."

It was the right thing for an apprentice to say and the men laughed. He was in solid.

Then someone popped, "Afraid of heights?"

The question caught Doug off guard, and his face froze for a second before he forced a weak laugh. Now I'm in for it, he thought, but before anyone could follow up, Barker was back in to assign the men to the calls that had come in.

To a round-faced Mexican he said, "Gomez, number two drop crane is down again. See if you can get it running. And take Adams with you."

Doug felt both excited and apprehensive as he buckled on his tool belt. Fascination and fright alternately ebbed and flowed down in the pit of his stomach.

He followed Gomez to the drop building and up the stairway which ascended like a fire escape. About one hundred feet up they stopped to catch their breath. In the adjacent scrap yard Doug could see the cranes relentlessly loading rusty twisted metal into charging pans which rested on small narrow gauge railway cars.

As they watched, an engine coupled onto a "drag" of pan cars and ran them up the highline to be deposited in front of the open hearth furnaces. Doug kept a tight reassuring grip on the railing and successfully fought off the giddiness. It was now or never to shake the deathly fear of height which had dogged him for twenty-six years.

They continued climbing but every step upward was now matched by a





By Clarence Trowbridge

the coward died

corresponding step-up in the pounding of Doug's heart and by an increase in the mounting tension beneath his sweaty shirt. At the top Doug sucked in his breath audibly as he stared down 150 feet into the building.

"What did you expect, a roof?" Gomez smiled at Doug's reaction. "This building doesn't need one."

"What good are walls without a roof?" Doug asked, stalling for time to pull himself together again.

"It's like this," Gomez explained, "Worn out ingot moulds are too big to be charged as scrap, so they bring them in here and bust them up."

As Gomez spoke the number one crane at the other end of the building picked up a steel ball that must have weighed ten tons with an electromagnet and lifted it about a hundred feet into the air. Then the ball dropped towards the earth, shattering a steel mould that was lying there.

"The walls keep the pieces from flying out and killing somebody," the Mexican explained. Then he started off along the top of the wall next to the crane rail.

"Where is the walkway?" Doug called as terror began churning his vitals.

"There's no walkway up here," Gomez replied sympathetically. "Just step where I step and you'll be all right."

Doug started off behind Gomez. On either side was a 150 foot drop and there were no handrails to cling to. A light wind pushed against him maliciously and he fought back a maddening urge to fall on his stomach and cling to the crane rail.

"Oh, God, help me!" he prayed. "Help me act like a man."

Fifty feet down the building they climbed atop the monstrous machine which bridged the 125 foot width of the building. Here was mass and bulk and temporary respite from the fear sickness. But Gomez promptly walked out onto one of the two massive girders that formed the backbone of the crane. The top flange of the girder was no more than 24 inches wide, but along one side was a sort of fence consisting of seven parallel copper

bars, spaced fairly close together.

"I'll make it by keeping a tight grip on that fence." Doug bolstered his faltering courage.

"One thing you gotta remember," said Gomez, breaking into Doug's thoughts. "Keep your hands off these trolley bars. They're carrying 250 volts apiece."

Doug felt like a man on a sinking ship who had just had his life jacket snatched from him. The prospect of a slip into space on one side and prompt electrocution on the other was too much. Mentally he threw in the towel. Next he would have to admit it to Gomez.

"Don't come out here," Gomez called back to him. "Your job is down in the cab to work the controls when I tell you to."

The order was a reprieve. Doug climbed thankfully down to the cab which underslung the bridge. From the safety of the cab, Doug watched Gomez matter-of-factly working away on the edge of an abyss.

"One setback doesn't lose the battle," Doug told himself. "I'll make it the next time. A man with a wife and three kids can't live on the wages I was getting in the labor gang."

♦ BUT the weeks flew by and there never was a next time, for there was always some way in which to avoid the high jobs. And still he told himself, "One of these days soon I'll lick this thing."

But the cloud of fear was never far away. "What if I get one of those tough jobs today?" he'd ask himself as he started work. And the thought of dangling somewhere, maybe making that fatal slip and ending up in a heap on a stretcher made his hands cold and clammy.

"Why don't you pray about it?" his wife asked one evening when he had admitted a little more than usual. "That's what we do about our other problems."

"I have," he answered. "I do every morning, but I guess it's up to me. God just doesn't seem to answer. This is almost a sickness . . ." Doug broke off sharply.

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"If it's that bad maybe you should go back to the old job, Doug," she said slowly. "The children and I need you more than we need the extra money—lots more."

Doug covered up quickly, realizing he'd said too much. It was his fight and he would have to battle it out alone. No use getting Marge all worked up.

Doug made himself popular among the men by cheerfully volunteering for all the routine, dull (and ground level) jobs the other men shunned. When he couldn't get out of a high job, he busied himself running errands back to ground level for tools, parts and mid-morning coffee.

He was on one of these trips back to the shop when he overheard a conversation between Barker and one of the first class men.

"Like him? Sure I like him," he heard Barker say. "But if he can't do the work I've got to send him back to labor."

"Can't you wait?" asked the electrician.

"No, he's up for promotion to second class next week. And he can't handle the second class job because he's afraid of height."

"It's a shame. When does he get the pink slip?"

"Friday."

• Doug slipped away, badly shaken.

I haven't fooled any of them, he realized. All along they've had me pegged as a nice guy but a coward. He slammed his right fist into his left palm. How can I break the news to Marge? How can I admit that I've been canned because I don't have the guts to do my job?

When lunch time came Doug didn't have the stomach to go back to the shop and face the men. They'd all know by now.

"Oh, God," he pleaded half aloud,

• • •

ABLE TO BEAR IT

God's way of answering His people's prayers is not by removing the pressure, but by increasing their strength to bear it. The pressure is often the fence between the narrow way of life and the broad road to ruin; and if our heavenly Father were to remove it, it might be at the sacrifice of heaven. Oh, if God had removed that thorny fence in answer, often to earnest prayers, how many of

"What am I going to do? Please show me how to lick this thing. Lord, I don't want to be a coward!"

He walked aimlessly in the area between the open hearth building and the scrap yard. A construction crew was working in the area. Field forces electricians were stringing power transmission lines from one steel tower to the next. Two hundred feet up Doug could see men clinging to the steel members like ants in an oak tree. One man was a dark blob against a brilliant blue sky as he sat in a sling suspended from the highest cross arm.

"How do they do it?" he asked himself. "What is it that they have that I can't find in me?"

He lowered his eyes in despair and at the base of the tower he saw a man wearing a field forces hard hat preparing to eat his lunch. The man paused for a second with bowed head over the open lunch bucket. The sight warmed Doug's heart.

"Imagine!" he thought, "there's a Christian in that crew." He walked over to make sure.

"Hi!" he greeted.

"Hi, yourself," the man replied with a smile.

"Too much night life?" Doug asked experimentally.

"Huh?" the man grunted.

"You had your eyes closed," Doug pointed out.

"Oh," the man laughed, "I was just thanking the good Lord for my lunch."

"Then you are a Christian?"

"You bet. And you?"

"Yeah," Doug affirmed. "I'm Doug Adams, electricians helper in the open hearth."

"I'm Bob Conn. Had any lunch yet?"

"No, lost my appetite."

"Troubles?"

"Yeah."

"Wish I could do something to help," said the man.

"Don't you ever get scared working up there?" Doug asked.

"I used to get a thrill now and then. Is that your trouble?"

"My trouble is that I'm a coward and every man in the department knows it. Friday I'm getting canned because of it, and then my wife and kids will know it too." Doug turned to leave but a strong hand drew him back.

"Haven't you tried praying?" Bob asked.

"That's about all I do anymore but it hasn't seemed to help much. I guess that's a terrible thing to say."

"Well... no," Bob answered. "After all, God doesn't answer 'yes' to every prayer."

"You mean maybe He doesn't want me to have this job?"

"Possibly, but on the other hand, sometimes God answers 'yes' in a roundabout way."

"How could that apply to me?" Doug's brows were furrowed but he was interested.

"Let me ask you something. Does it scare you to touch a bare wire?"

"Not if I know which wires are hot and if I'm not grounded."

"Well, when I was an apprentice

I nearly lost my job for fear of getting a shock."

"No kidding."

"It was no kidding matter. Even when the boss told us the line was dead I still couldn't touch it without rubber gloves."

"And you conquered that fear?" Doug was suddenly alert.

"Not right away. Like you I prayed about it but it didn't seem that God was answering. So I had a talk with my pastor about it."

Bob paused and as he thought back a smile appeared on his face. "He said, 'Bob, what did you expect God to do? Were you waiting for Him to personally whisper the solution in your ear? Or did you expect an angel to come flying down from heaven with a special delivery letter?'"

Doug, too, smiled at the thought.

Bob continued. "Then he pointed me to the verse in Isaiah 26:3, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.'

"That verse hit me like a ton of bricks. Before I could answer he was reading another verse. 'For the Lord God will help me; therefore shall I not be confounded: therefore have I set

my face like a flint, and I know that I shall not be ashamed.' Then the pastor said to me, 'Those are only two promises God has made to you. There are more. Now God has promised to give you the help you want. The real issue here is whether you have enough faith to believe God keeps his promises or whether you honestly think that He'll let you down just when you need Him most."

"Did the fear leave you then?" Doug asked.

"Not a bit, but it sure changed my prayers. I started to pray that God would help me really believe Him. My chance came in a few days when a big power line had to be sliced. It was killed and couldn't possibly have hurt me, but I had the fear anyhow."

Bob paused to laugh. "You know, Doug, I climbed that pole scared and eager at the same time. Half of me was trying to climb faster and the other half was all for sliding back down. But I did climb it and not until I actually had both bare hands on that wire did the fear go away."

"Maybe it'll work for me, too?" Doug said.

"The promises are as much yours as mine."

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Doug got to his feet. "Thanks, Bob. I'm going to do a little plain and fancy promise claiming myself this afternoon."

"Wait a second," said Bob, taking a little Bible out of his lunchbucket and opening it. "Take this one with you, 'Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.'

WHEN Doug got back to the shop Barker was assigning men out to replace a burned out limit switch on the South Mould Yard crane. It was a bad job for anyone with a touch of aerophobia.

"Can I go on this one?" Doug heard himself saying.

"You?" Barker couldn't conceal his surprise. "I suppose so."

As Doug buckled on his tool belt he felt something like a cowboy buckling on his gunbelt. Already the tension was piling up threatening to crush his new resolve.

"Help me now," he prayed. "Help me to start believing Thee."

On the way to the job Doug forced himself to walk shoulder to shoulder with the crew leader instead of bringing up the rear as he usually did. Up on the crane he clenched his teeth and battled panic all the way out to the trolley. Then sitting securely on the big trolley and cutting away insulation from the defective switch he realized he had already won a victory. He was farther out on the bridge than ever before. The fear was not gone but it was under control.

"Thank you, Lord," he said under his breath.

Suspended about ten feet under the trolley where Doug sat was the main block. It was a big pulley with a steel hook on the bottom, held by six steel cables. Just above the block hung an iron weight suspended by a cable from the control arm of the limit switch they were changing. So long as the weight hung there the switch was in the "on" position. But when the rising block lifted the weight a powerful spring snapped the switch to the "off" position, thus limiting the upward travel of the block in case the operators' controls failed.

"The new switch has a stronger spring," the crew leader said. "We'll have to replace the weight with a heavier one."

Doug looked down at the block and the weight swinging in the air seventy feet above the ground. "How do we get at it?" he asked intrigued.

"One of us will have to climb down there on the block to get at the

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weight," the leader answered.

"Let me do it!" he asked impulsively.

"You?" the crew leader could no more contain his surprise than Barker had. "That's a scary job. I'm sending a first class man down there." He started to turn away but Doug grabbed his arm.

"Please, Carl. Let me do it!"

The other three men on the crane stopped working to watch the drama.

"Listen, Adams. I know what you're trying to prove. But you don't have any experience on a job like that. All tensed up like you are now you might fall. And if you force yourself out there you might freeze to the block. How would you feel if we had to cut the cables with a torch and lower you and the block to the ground?"

"I won't freeze on you," Doug insisted.

"If you fall and kill yourself do you know who'll they'll blame? Me, that's who they'll blame."

"I won't fall!" Doug fairly shouted at the crew leader.

Carl rubbed his whiskery chin and lifted his eyes to the three silent men behind Doug. They nodded their heads affirmatively.

"Okay, but be careful," the leader replied.

♦ He'd talked himself in, but could he follow through? His heart pounded crazily as he lowered himself over the side of the girder.

What was it Bob Conn had said? *Thou wilt keep him in perfect peace. Peace! Not fear. And God promised to do it.*

His feet came to rest on the bottom flange about twelve inches wide. *Whose mind is stayed on Thee.* Suddenly something clicked. That was it!

God was there, helping . . . helping him earn a living for Marge and the kids. Now the cables were directly behind him. When he twisted they were within reach. But to reach would require a commitment. He would not be able to regain his balance if he missed. He had to be right the first time.

What was the rest of that verse? *Because he trusteth in thee.* That was it. God could keep him here just as easily as on the ground or on the highway. Come to think of it, he had been in a lot of dangerous situations.

But what was more important, he knew that he was in God's hands. Whether he reached the cables or whether he missed them and fell, God was there with him and in control of his life. The Lord knew what was best for him.

A strange quietness of heart settled over Doug as he reached behind for the cables. Then his hands closed on them like vices. "Thank You, Lord," he said again. Now to step out on the block. "There, I've made it!"

Doug sat down on the big pulley gripping it with his legs so his hands would be free to work. A gust of wind swept through the mould yard giving the block a little swing. Panic stabbed him like a dagger as he grabbed for the cables.

"Ride 'em, cowboy!" a voice yelled at him from above.

Doug looked up into the laughing faces of the four men. The panic quickly ebbed away and in its place a glorious feeling, a feeling that brought a fragment of Scripture to mind.

"They that wait upon the Lord shall renew their strength; They shall mount up with wings as eagles." Yes, that's exactly how he felt on his airy perch. Like a soaring eagle. END

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He said He'd come again some day,
But so much time has passed.
Do you think my Lord has changed His mind,
And I no more need pray and fast?

Can I forget His promises,
And can I careless be?
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And just ignore eternity?

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Assuredly He'll come!
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SUNDAY SCHOOL LESSONS

J. C. MACAULAY

July 23

**Mary and Martha,
Friends of Jesus**

Luke 10:38-42; John 11:1-5; 12:1-3

MEMORY SELECTION: Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.—John 11:27

Keep in Mind

1. There was a Bethany on the east side of the river Jordan, but the Bethany which afforded Jesus a haven of friendship was the one just outside Jerusalem, the focal point of all the enmity against Him. How near extremes can be!

2. Three times we read of Jesus coming to His Bethany friends. The first time (Luke 10:38-42) we are introduced only to the two sisters. The second time (John 11) their brother Lazarus enters the picture—first as sick, then as dead, and finally as raised from the dead. On the third occasion, recorded by Matthew (26:6-13), Mark (14:3-9) and John (12:1-8), a fourth party is seen—Simon the leper. Matthew and Mark both affirm that the supper on this occasion was at Simon's home, although Martha was serving. How was Simon related to the other three? Was he their father, whose healing began the family friendship with Jesus? Or was he Martha's husband, thus making Martha the hostess? Or was he a friend, who asked Martha to serve at the dinner, and also invited Lazarus and Mary as guests? These questions remain unanswered, but they are interesting.

Consider These Points

1. **Resting and Fretting** (Luke 10:38-42). From the human angle, Martha really had a point. Having a guest meant serving a meal, and it seemed hardly right that one should have all the work while the other enjoyed herself. But there were other considerations. Surely someone should be paying attention to the guest! Then, considering that the guest was He who "came not to be ministered unto but to minister," it was only honoring to Him to sit at His feet and accept His ministry. Then,

too, Martha's spirit was wrong. She was peevish and fussed, and not only blamed Mary for not helping, but blamed Jesus for not caring. In the meantime Mary was more taken up with the Lord Himself than with what she could do for Him, and for that the Lord commanded her, while gently reproving fretful Martha.

2. **Resignation and Argument** (John 11:1-45). Have you noticed how much Martha said on this occasion as compared with Mary? The fact is, that in all three scenes in which Mary appears, the only recorded word that she utters is what she and Martha had evidently rehearsed before the Lord arrived after their brother's death? "Lord, if thou hadst been here, my brother had not died." Martha is ready to bandy doctrine around, and to argue the point when Jesus suggests removing the stone from the tomb. Mary is content to fall at Jesus' feet with her one word of grief, till His tears mingled with hers. There was a wordless understanding between them.

3. **Worship and Service** (John 12:1-8). The true worshipper will always have his critics. Extravagant! Mystical! Impractical! So it goes, while the busy bee gets all the praise. But the Lord seems to have different standards of value. Mary's extravagant act of devotion is defended against the criticism of Judas and the other disciples. In another place Jesus will extol the value of the cup of cold water given to one who needs it, but that does not take the place of personal devotion to Him. Mary's act had special significance—more than she knew, but she is credited for its full meaning. How generous the Lord is in His commendations! As for Martha, she is still serving, but now without the old peevishness. She seems to have learned to serve as unto Him, and that Guest of honor would not be unmindful of her ministry.

Apply These Truths

1. Communion must come before service, or else the service will be barren and the servant frustrated.

2. The best seat in the world is at the feet of Jesus—learning, submitting, worshiping.

3. If we were not so extravagant in our own desires, we could be more extravagant in our offerings to Him.

July 30

Thomas, the Realist

John 11:7-8, 16; 14:3-6; 20:24-29
MEMORY SELECTION: *Blessed are they that have not seen, and yet have believed.*—John 20:29

Keep in Mind

Thomas was a twin, as his Greek name, Didymus (possibly a nickname) indicates. I knew twin sisters who both answered to the name Twinnie. I suspect it was so with Thomas and his twin.

Apart from the lists of the apostles in the Synoptic Gospels, John is the only one who introduces Thomas into his narrative. He figures in three incidents, and when we put these together we have a remarkable picture of the man. I have concluded that if Thomas and his brother were identical twins, I would not want to have both of them in the same house, but if I were promoting a cause I'd love to enlist both of them.

Tradition tells us that Thomas conducted apostolic labors in Parthia and India. The Thomas Christians of the Malabar coast of India (The Syrian Church of Malagala) claim to be descendants of his converts, and there is no good reason to doubt it. The manner of his death is uncertain. One tradition has it that he was martyred in India, while another states that he died in Edessa.

Consider These Points

1. *Thomas the Pessimist* (John 11:7-16). When Jesus announced His intention of returning to Judea to awake Lazarus out of "sleep," the disciples were fearful. He had left the vicinity of Jerusalem because of the enmity of the Jews and their attempts to stone Him, and the disciples were afraid that a return would be an unnecessary exposure to danger. Thomas went farther. He concluded that it would be sure death to go. He saw things in their blackest colors. Pessimists are sometimes right. Jesus did meet His death in Jerusalem, although not on this particular errand. But Thomas feared the worst.

2. *Thomas the Agnostic* (John 14:3-6). The Lord was giving His distressed and puzzled disciples words of sweetest comfort and assurance, preparing them for His departure. He had spoken of the Father's house, and the place He was going to prepare for them. Then came the statement, "And whither I go ye know, and the way ye know." For the way to the Father's house for Him was the cross, and of that He had told them again and again. But it had not "soaked



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in." Then it was that Thomas blurted out rather roughly, "We don't even know where you are going, so how can we know the way?" Look at the skeleton of that. "We know not . . . and how can we know?" There is agnosticism, which is not only a confession of ignorance, but a dogmatic denial of the possibility of knowing. That also was part of Thomas's nature.

3. *Thomas the Empiric* (John 20:24-29). On the day of the resurrection Thomas was not with the group. Was he nursing his grief all by himself, following his own pessimistic line? When his fellow apostles related to Him their meeting with the risen Saviour, he pursued his agnostic philosophy. Knowledge is based on present experience. He demanded the evidence of the senses, personal experience—that is the true empiric. Notice how his demand reflected on the trustworthiness of the witnesses. He must have his own experience in order to believe.

4. *Thomas the Devotee*. Running through all his pessimism and his agnosticism and his empiricism there was one saving characteristic in Thomas. He was desperately devoted to Jesus. If he is sure that Jesus is going to die at the hands of the Jews, he will go along and die with Him. The undertone of that "we don't know and we can't know" is a longing to know. His unbelief is that of a man who dearly wishes that what he does not believe could be true, but he is afraid to believe lest the disillusionment be worse than the grief of His Master's death. But once he is given the evidence he asks for, he is utterly and forever Christ's, and his confession, though brief, is one of the fullest—"My Lord and my God!" In the moment of that confession his pessimism and his agnosticism and his empiricism melted away in an all-conquering faith.

Apply These Truths

1. It is better to die with Jesus than to live without Him.
2. Missing church may mean missing a meeting with the risen Lord.
3. Ignorance confessed will open the door to knowledge, but agnosticism professed closes the door to understanding.
4. The best cure of pessimism is a sight of the risen Saviour.

August 6

Dorcas, a Woman of Good Works
Acts 9:36-43

MEMORY SELECTION: To do good and to communicate forget not: for with such sacrifices God is well pleased.—Hebrews 13:16

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Keep in Mind

1. If you were to ask your Sunday School class, "Who is Tabitha?" it is just possible that nobody would know, but if you asked, "Who is Dorcas?" more than likely all would know. This name is perpetuated in many a Dorcas Society. Tabitha is the Aramaean form, and Dorcas the Greek form, both names meaning "gazelle," one of the most graceful of the deer family.

2. Alexander Maclaren has drawn the similarities and differences of this miracle and the raising of the daughter of Jairus. Note the same putting out of the mourners in order to have peace and quietness in the room. Then, as Jesus said, "Talitha, cumi" (*talitha* means maiden), Peter said, "Tabitha, cumi," with a difference of only one letter. On the difference side, Jesus took the young girl's hand to impart life, while Peter took Dorcas' hand to assist her after life had been restored. Peter prayed before he issues the command, while Jesus did not. Why?

Consider These Points

1. *Faith exhibited* (Acts 9:36). The New English Bible renders it this way: "who filled her days with acts of kindness and charity." It was not an occasional kindness that she showed, but made thoughtful deeds her constant ministry. Apparently she was a skillful seamstress, and she dedicated her talent to the Lord. The widows of the church were the chief beneficiaries. Widows were then much more dependent on charitable individuals than they are now, and Dorcas took as her specialty this much needed service. Her faith found expression in good works, an emphasis which we find not only in James (2:14-26), but in Paul (Eph. 2:10), and in the teaching of the Lord Himself (Matt. 25:31-40). Let us remember that good works are no substitute for faith, but they are the product of living faith.

2. *Faith tested* (vv. 37-39). The death of Dorcas was a severe blow to the young church at Joppa. There did not seem to be another who could carry on her ministry, and that ministry—not just the sewing, but the testimony of her life—was sorely needed. Now Peter was in a near-by town, Lydda, and no doubt his healing of Aeneas there had been reported in Joppa. They must also have known of the miracles wrought by the hands of the apostles in Jerusalem. Now all these were accomplished in the name of the Lord Jesus, who was risen from the dead, and who Himself had raised the dead in the days of His flesh. Was it not reasonable, then, that the living Christ, who did these other wonders

through His apostles, should even raise the dead through them? They dared to believe, and, instead of burying their dead sister, sent their urgent message to Peter. It was daring faith, like that of the Shunammitite woman whose son was raised from the dead through Elisha the prophet, but it certainly was reasonable faith. We have become so reasonable that we have ceased to be daring.

3. *Faith rewarded* (vv. 40-43). Now the faith of the apostle united with the faith of the church in loosing the power of the risen Christ for the raising of Dorcas. Peter, like his Lord, demanded quiet and aloneness with God, so he had the mourning crowd leave the room. Then notice first the prayer, which was lacking in the raising of Jairus' daughter but was present at the raising of Lazarus. After the prayer came the command, addressed to the dead woman. Peter had been in the school of Jesus, and his "Tabitha, arise" echoes his Lord's "Talitha, cumi," and "Lazarus, come forth." The very authority of the risen Saviour is in his command, and death itself obeys. Finally we see the hand of help. Peter assisted her to her feet. It was an act of courtesy, and at the same time helped her back to full consciousness of restored life. We can apply this to our work of soul-winning. The newly converted need a helping hand. That is why the follow-up is so important.

Apply These Truths

1. Good deeds will not produce salvation, but salvation will produce good deeds.
2. God needs women with needles as well as men in the pulpit.
3. Faith challenges what fatalism dumbly accepts.
4. Don't forget the helping hand for those newly raised from the death of sin.

August 13

John Mark, a Young Missionary

Acts 12:25; 13:4-5, 13; 15:36-39;
Colossians 4:10; II Timothy 4:11b;
I Peter 5:13

MEMORY SELECTION: *Thou therefore endure hardness, as a good soldier of Jesus Christ.*—II Timothy 2:3

Keep in Mind

1. The John Mark of our lesson is doubtless the Mark who wrote our second Gospel. Like the John of the fourth Gospel, he is thought to refer to himself anonymously. John speaks of himself as "that disciple whom Jesus loved." Many believe that the

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young man referred to in Mark 14:51, 52 is John Mark himself.

2. While not one of the apostles, John Mark had close contacts with the apostolic group. Through his uncle Barnabas (Col. 4:10) he was brought into touch with Paul, who, after rejecting him, later commended him. He seems also to have spent some time with Peter, and many sound Bible scholars believe that Mark's Gospel is the fulfillment of Peter's purpose to have a record of Christ's life available for use after his death (II Peter 1:15). Peter's reference to him as "Marcus my son" (I Peter 5:13) indicates the attachment of the older apostle to the younger man.

Consider These Points

1. **John Mark's Upbringing.** We have a glimpse of the home life of John Mark in Acts 12:11-17. This home was the recognized rallying place of the believers, so that even in the middle of the night it was the natural place for Peter to go on his miraculous release from prison. It was a place "where prayer was wont to be made." It is noticeable that Mark's father is not mentioned—only his mother. An unbelieving father would hardly have allowed his home to be a sanctuary of persecuted followers of Christ, so we conclude that he was probably dead. In this atmosphere of godliness and prayerfulness and hospitality young John Mark was brought up.

2. **John Mark's Opportunity.** If the incident in Acts 12 is in chronological order, Barnabas and Saul (later Paul) were in Jerusalem at the time, and since John Mark's mother was Barnabas' sister, the young man must have been much in their company. On their return to Antioch, they took John Mark with them (Acts 12:25). They evidently wanted to "groom" him for the ministry. Then when God made choice of the same two for the great missionary enterprise, again they took him as an assistant. No youth has ever had a bigger opportunity for service. But he was not ready for it.

Perhaps the action of Barnabas and Paul was premature. They could scarcely anticipate the strains and stresses of that first missionary journey, and it proved too much for the young man, who had not developed the hardihood of the two veterans. Nor did he have the vision to support the pressures of the task. So he left the party at Perga and went home (Acts 13:13), but rejoined them later in Antioch. When the second journey was proposed, Barnabas wanted to give his nephew another chance, believing that he had learned a lesson and that he really had it in him to make good. Paul was not willing to risk a second failure, with consequent damage to the work. So one of those divisions took place which God has to, and does, overrule for His glory (Acts 13:36-40).

3. **John Mark's Recovery.** Paul's action may have been right, based on sound principle. But Barnabas' judgment of his young nephew was right, and he made such an excellent recovery that not only his uncle Barnabas was blessed by his help, but both Peter and Paul profited from his later ministry. Peter, writing from Babylon, where John Mark was with him, calls him "my son" (I Peter 5:13). As for Paul, not only did he later commend John Mark to the Colossians (Col. 4:10), but during his last imprisonment asked Timothy to bring John Mark to him (II Tim. 4:11). But his chief work was his Gospel, to which many scholars give priority as the first and basic record of our Lord's earthly life. Whether first or second in point of time, it is a record bearing the stamp of divine inspiration—written by one who failed, but by the grace of God, made good.

Apply These Truths

1. Have you failed? Don't give up. The grace of God can remake you and rebuild your life.

2. Is the atmosphere of your home such as will nurture a future apostle, evangelist or prophet?

TILL HE COME

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"Till He come" is the balm even now for our heartaches,

And in faith we may smile through all of our tears;

"Till He come" spurs us on in the heat of the battle—

Through problems and trials of these hectic years.

"Till He come" has new meaning as we travel forward

On our pilgrim journey toward life's setting sun;

"Till He come" is the hope that revives drooping spirits

And makes our path brighter till we hear His "Well done!"

Notes ON CHURCH MUSIC

By Don Hustad



A FEW MONTHS ago our column dealt with instrumental music in the church, and we made several suggestions as to how wind and string instruments can be used to enhance the

music ministry. Some of our keyboard friends complained that by ignoring them we were getting the cart ahead of the horse. This month we are trying to make amends.

All of us organists and pianists agree that our principal function in the church service is to lead the congregational singing, and to accompany the soloist or choir. No doubt some of our pet techniques at the console or the keyboard would be omitted if we asked ourselves this question: Is what I am playing really helping the congregation to lift its heart and voice in song? Or am I merely attracting attention to my prodigious digital technique, or satisfying a purely musical urge?

Of course, there are a few moments which the instrumentalist may call his own, in both the morning and the evening service. May I suggest that it is proper to think of the spiritual significance of each of these moments, and then carefully choose the music that fits.

Someone has called the prelude to the morning worship service "a curtain, which shuts us out from the things of sense and time, and shuts us in with God" (see Ps. 46:10). And because true worship, even when we are a part of a large congregation, is a voluntary and personal act, each person must prepare to meet God in his own way. This is why many churches prefer so-called "neutral" music, that is not associated with a particular hymn text, for the prelude.

Of course, there is a great supply of music to meet this need, and much of it is specifically written to meet requirements of the church service. These are a few which have recently come to my desk: *Devotional Mo-*

ments for Organ by Camil van Hulse (2 vols.; R. D. Row Music Co., \$2.00); *Church Service Selections for Organ or Piano* ed. by Clarence Kohlmann (Rodeheaver, \$1.25); and *Church Service Music for Organ* by Robert Graham (R. D. Row, \$2.00).

Recently, the Clayton F. Summy Company has revived the selections from *L'Organiste*, a two volume collection of church music written for small organ or harmonium by Cesar Franck, and has published them under the title *Nine Pieces for Organ* (\$1.50). This is fine music and can even be played on a single-manual organ without pedals.

MANY OF OUR worshipers tell us that they prefer an organ prelude based on a hymntune which is familiar to them. It is true that the Spirit of God can use a melody which recalls the words of a familiar hymn to prepare hearts for worship and instruction. I need not remind serious organists of the great resources in the chorale preludes of the baroque period, or of the modern hymn preludes of Leo Sowerby or Seth Bishop.

Here are some that you may not have seen: *Liturgical Chorale Book* by A.W. Leupold (Augsburg); *Organ Music for the Communion Service* ed. by Paul Bunjes (Concordia, \$2.50); *Seven Improvisations on Hymns and Folk Tunes* by Margrethe Hokanson (Augsburg, \$1.75); *Organ Preludes on Hymns Old and New* by Don Hustad (Hope, \$2.00); and Ellen Jane Lorenz's *Hymn Transcriptions* (Lorenz, \$1.25). *Improvisations on Hymn Tunes* by Jack Goode (Hope, \$2.00) is the newest and one of the best.

In some churches, the piano is still used for worship services or for worship activities of smaller groups. A remarkable book which has become a favorite of Christian piano teachers is Reginald Gerig's *Piano Preludes on Hymns and Chorales* (Hope, \$3.00). Reg has adapted many of the finest baroque and modern organ preludes for the piano. Other good possibilities are *Piano Hymnscriptions* by Wilda

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There are many who do not care for an instrumental offertory. It seems to them to allow a lull in the great drama of worship, and they prefer a vocal or choral selection. However, I have found it acceptable to play a tune related to a hymn of stewardship or of commitment, to remind the worshippers that we give our money to God in token of the greater consecration of ourselves, our time, talent and strength. Hymns of this kind may be found in the books mentioned above.

In this same connection, it seems to me that the postlude should reflect and continue the mood of the end of the service. If it is triumphant, a great classic for full organ is logical. If it is sobering or heart searching, it may be well to play a simple hymn of invitation, or even to leave the church in absolute silence!

THE EVENING SERVICE provides the same opportunities, with an added encouragement to emphasize the gospel hymns of fellowship, Christian testimony and joy. A brand new volume of

Lillenas, *The Crusade Pianist*, brings arrangements by Tedd Smith (of the Billy Graham team) that are fresh and most playable. Take a look also at *Organ Hymn Tunes*, Nos. 1 and 2 by George Schuler (Rodeheaver, \$1.50); *Favorite Hymns for the Piano* by John Wilson (Hope, \$2.00); several volumes arranged by Gloria Roe for Rodeheaver; and *Gospel Hymns for the Organ* by Ruth Marsden (Hope, \$2.00).

And why not use the organ and piano together occasionally? In single copy form there are Bach's *Jesu, Joy of Man's Desiring* and *Sheep May Safely Graze*, both arranged by E. Power Biggs (H. W. Gray, \$1.50 each). Also look at these volumes: Ethel Smith's *Piano and Organ Duet Album*, Vol. 4 (Ethel Smith Music Corp., \$2.00); and *Hymn Duets for Organ and Piano* by E. J. Lorenz (Lorenz, \$1.50).

A good yardstick to use in judging the worth of the many piano and organ materials based on hymn tunes is this: Does the arrangement reflect and project the spirit of the words? If so, our playing will better serve our congregations' spiritual needs!



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» Three years ago some 220 students came to MBI from thirty-four states and nine foreign countries. This June they left, as the 1961 graduating class, to go to Africa . . . California . . . India . . . Illinois . . . and many other points.

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In the right-hand column check the following statements "true" or "false."

1. In His prayer (John 17) the Lord Jesus did not ask anything for Himself.
2. This prayer was offered the night before the Lord Jesus went to the cross.
3. "Endless existence" is a good definition of "eternal life."
4. We are sons of God in the same sense that Jesus is the Son of God.
5. In this prayer Christ was praying especially for the conversion of the world.
6. This is the only time the Lord Jesus ever prayed for believers.

In the right-hand column check the letter of the correct or most nearly correct answer.

7. In the analogy of the tabernacle, this prayer may be compared to (a) the outer court, (b) the holy of holies, (c) the holy place, (d) the camp outside the tabernacle.
8. The Lord Jesus' description of believers as those whom the Father has given Him occurs in the prayer (a) only once, (b) five times, (c) seven times, (d) many times.
9. The only one of the following which Christ did not ask for His own was that they might (a) be kept from the evil one, (b) be sanctified, (c) be with Christ to see His glory, (d) be taken out of the world.
10. The only one of the following which Christ did not mention in His prayer, in reference to believers, is (a) over the world, (b) in the world, (c) out of the world, (d) into the world.
11. The instrument which God uses in sanctifying believers is (a) their own experience, (b) His truth, (c) works, (d) faith.

Complete the following:

12. The Lord's Prayer in Matthew 6:9-13 was to be prayed by the.....
13. At the beginning of His prayer in John 17 the Lord Jesus declared the coming of "the.....
14. Christ prayed for the restoration of His eternal.....
15. The expression "son of perdition" is a reference to.....
16. This prayer anticipates the redeeming work of Christ upon the.....
17. Repeatedly in the prayer the Lord Jesus addresses God as.....
18. The Lord speaks of the disciples as those whom the Father has given Him. List three gifts which John 17 indicates the Lord Jesus has given to believers.
19. What two adjectives does Christ use in the prayer to describe the Father?
20. What can we, as redeemed sinners, give to God?

For personalized instruction, clip and mail the right-hand column to Moody Correspondence School, 820 N. LaSalle St., Chicago 10, Illinois. Tape 10 cents (no stamps) to back of coupon. Enclose a stamped, self-addressed envelope; otherwise your paper cannot be returned. Students outside the United States should send 10 cents extra to cover postage.

CLIP ON THIS LINE

Name.....

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Exam grade.....

1. True False

2. True False

3. True False

4. True False

5. True False

6. True False

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Answers will appear in August



THE quizmaster barks question, and ten teenage bodies tighten and bend forward, ready to spring to action as the question is fired. Back in the bleachers of the Billy Sunday Tabernacle, cheerleaders direct an excited, waving crowd of young people.

"Give thirteen ways Paul describes . . ." the quizmaster begins. But before he can finish the question, a lanky high school senior from Syracuse and a girl sophomore from Dallas are on their feet. An electric eye tells the officials that the fellow from Syracuse was up first, and the crowd hold their breath waiting for him to finish the question and then answer it.

"Give thirteen ways Paul describes men in the last days." He finishes the question and the answer rolls out with the same ease. And why not? In the past four months this young fellow along with many others has not only memorized the Second Epistle of Timothy, from which the question was taken, but in the last nine months has made up hundreds of questions of his own on that and other parts of

the Bible. He could hardly miss it.

♦ A SCENE very much like this will take place this month at the Youth for Christ Bible quizzes at Winona Lake, Ind. Since last September young people have been studying portions of the Bible and taking part in local quizzes. Tension has built up as they have gone through regional and area playoffs. Now, with entire books of the Bible at the tips of their tongues, and with the enthusiasm of championship ball players, they move into the North American finals of a program which has turned more than 10,000 teenagers toward serious Bible study during the past nine months.

Just what is this program that has left its indelible mark for God on the lives of more than 100,000 young men and women? "To say that a quizmaster asks twenty questions, and call that a description of Bible quizzing, is like saying that a man swings a club at a ball and call that baseball," says Bill Eakin, national YFC club director. "It's more involved than that." The quizmaster does ask twenty

questions, but often, as we just saw, an eager quizzer takes a few words from him, adds a dozen more to finish the question, then goes on to answer it—to the cheers of his schoolmates—by quoting an entire chapter of the Bible.

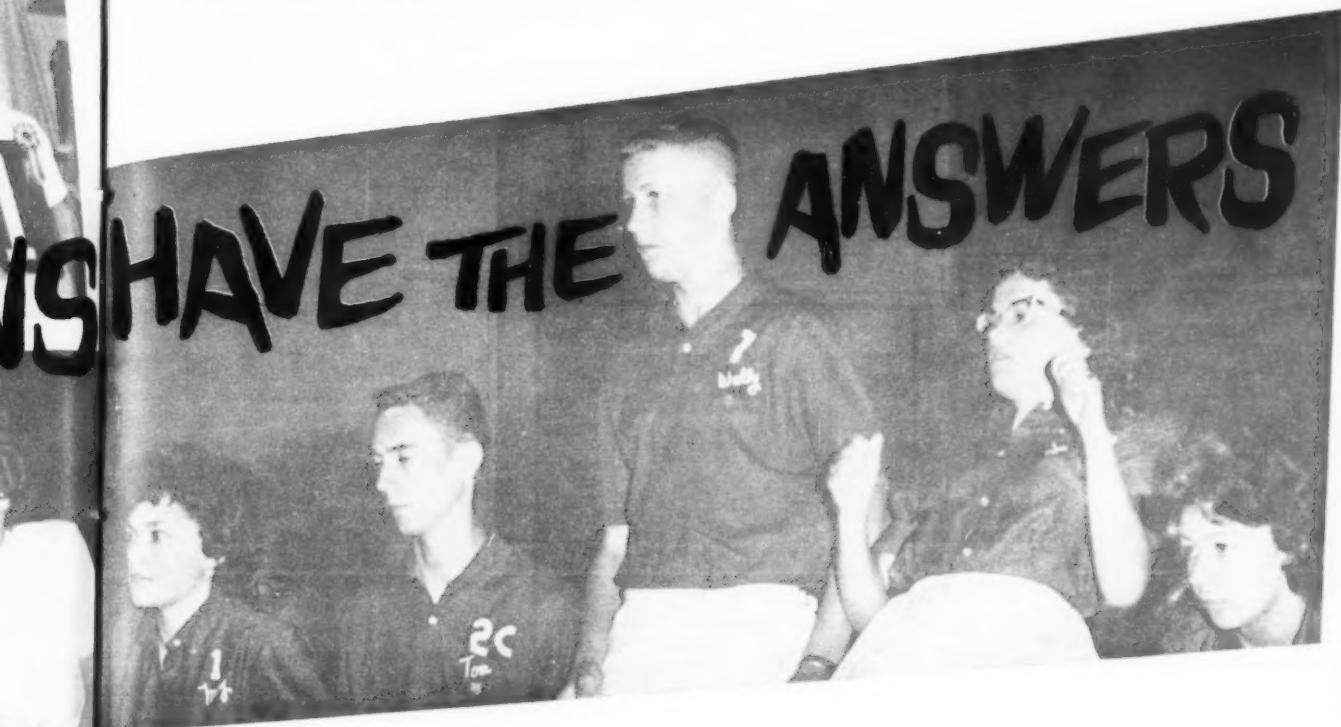
Youth for Christ leaders introduced Bible quizzing in Kansas City ten years ago. In a few years the idea had spread throughout North America and more recently into Brazil, Europe, Mexico and India. Teens, who by reputation get enthusiastic only about weird music, fads in dress and their own unintelligible language, took quickly to the program which combines deep spiritual significance and keen competition.

The quiz program usually starts in the early fall. Sometimes the teams that lose first at the North American championships at Winona Lake try to find out what next year's quiz books are so that they can get a head start on the new season.

Basic unit of Youth for Christ is the individual club on or near a high school or junior high school campus.

*From India to Indianapolis young people
are combining mind, muscle and heart in this
Bible quiz program*

YOUTH SUPPLEMENT



By Jack Daniel

Each club organizes its own team of from five to seven members plus a coach.

The local director sets up league competition between his clubs which number from as few as two to as many as 100.

After the local club team winners have been chosen, an all-star team is named to represent the local city or county. This team includes two members of the winning club team, plus the other four best quizzers in the league. They then go to state, regional and area play-offs against similar all-star teams from other local units.

As the teams progress through local, regional and area competition, the tension begins to mount, and the likeness to a state basketball championship would be complete if someone threw a ball into the auditorium.

Team members have memorized an elaborate set of quizzing rules on the mechanics of competition—while waiting for the question, feet must be on the floor . . . hands must not touch chair . . . after so many wrong answers or certain fouls, points are

deducted . . . first one on his feet is called to answer and has five seconds to start talking and twenty-five more to finish.

Captains and coaches may call time out and with the substitutes will hurry to the platform for a few dozen seconds of hurried consultation. Then they pray—in the midst of the cheering crowd, these teenage Bible experts pray that God will help them to glorify Him.

Teams come from all over North America and in a variety of costumes. Uniforms are not required but most teams have them. They may be nothing more than shirts and trousers and skirts and blouses that match. One year, a team from Canada came dressed as members of the Royal Canadian Mounted Police—red jackets, mountie hats and all.

In one sense the quiz program begins in the home as the individual quizzer takes his Bible and goes off in a corner for some purposeful study. As a YFC quizzer he studies his Bible in a manner far different than the average adult. Hour after hour, with

head and heart buried in his Bible, he reads, takes notes, reads some more, underlines and reads again. Then he begins to write out questions on the passages he studied. By the end of the quizzing season, he and his teammates might have several hundred questions which they have made up themselves.

Often a team will write as many as five to ten questions on a single verse, assuming that one of those ten is the wording the quizmaster will use. Result: many outstanding quizzers digest and put to use in their mental and spiritual machinery more Bible truths than many Christians learn in a lifetime.

♦ QUIZZING pays off in several ways for those who take it seriously. It helps in witnessing for Christ. "Verses I didn't realize I knew, and verses I knew so well I had forgotten where I learned them, kept coming back to me as I talked to a friend at school," one girl quizzer wrote.

Former quizzing standouts find that their experience helps them in col-

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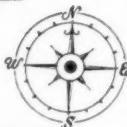
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lege. The former captain of a team that finished in the top four at the finals put it this way: "My first week in college I took a Bible exam on a book we had studied and quizzed on. Without any effort I got a higher grade than anyone in the class. My instructor wanted to know how a freshman happened to know so much of the Bible. When I told her I had quizzed on that part of the Bible, she replied that the best students she had ever had were those who had been in the YFC Bible quiz."

Another said, "My experience in quizzing helped me to learn how to study, how to apply myself to a given project and how to dig into whatever material I was studying until I got out of it what was important."

♦ PASTORS of quizzers have found that there is a definite, direct payoff to the local church youth program. "The young people in my church who have been in the quiz program have a deeper interest in the Bible than all the others combined, and more knowledge of the Word than all but a few of the adult Christians," said one enthusiastic pastor.

In order to get enough questions for the quiz, the scriptural material is broken down by subject, by verses, and by parts of a verse.

The quizmaster might ask, "In chapter 2, verse 15, of I Timothy, name three virtues mentioned in connection with sobriety." And a quizzier will respond, "faith, charity and holiness." Or, it might go, "According to I Peter, how did we walk in the past time?" And the answer, "In lasciviousness, lusts, excess of wine, revellings, banqueting, abominable idolatries" (I Pet. 4:3).

♦ ADULT Christians have generally found it wise to stay off the quiz platform when teenagers are on it. Even if they know the Word of God as well as the teenagers, they'd never be able to jump fast enough to get one question in a hundred answered.

The secret to all this extra effort, if it can be called a secret, lies in the interlocking of two spirits, according to former YFCI club director Jack Hamilton. The obvious one is the natural spirit of competition. The other is the Holy Spirit making His presence and power felt in the lives of quizzers.

Bible quizzing will pay dividends in a better armed church tomorrow, YFC leaders feel. Young people are not only learning study habits that will stick with them through their lives, but they are getting vital practice in using the sword of the Spirit, which is the Word of God. END

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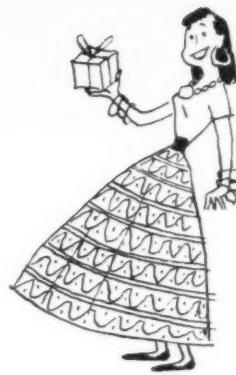
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GYPSIES ON THE DINNER TRAIL



By Adeline D. Smith

If you've already outworn the
progressive dinner
party here's one
with a new twist . . .

ALMOST everyone enjoys a progressive dinner party. You probably know what I mean. The gang gets together and wanders from home to home for each course of the dinner—the appetizer, the salad, the main course, the dessert. And, oh yes, one car generally gets lost somewhere along the route.

The next time your tribe of happy wanderers plans a party, why not throw in a new angle to the progressive dinner and give it a gypsy theme. It's a natural. Can't you see already the bright bandanas, gay music, the crystal ball and other extras to produce the authentic gypsy atmosphere?

But let's start at the beginning. Attention all nomads and we'll talk about how to plan a successful gypsy progressive dinner party.

First of all, prepare a guest list or a sign-up sheet. It is necessary to know about how many to expect. Be sure your invitations contain the date, time and meeting place. Give some explanation of what each guest is to bring (if anything), and also the type of clothing appropriate.

When your guest list is complete, you will know how many hostesses are needed. For instance, if you were to plan for thirty-two guests, you would need: two homes for the appetizer (sixteen guests at each home); three homes for the salads (around ten guests at each); four homes for the main course (eight guests at each). Everyone would gather for the dessert at a beach, farm or wooded area. This divides the food expense and the total effort of the families involved.

Hostesses will not have to entertain in their homes, because guests will stay only long enough to eat. Decorations are no problem. Vivid colored napkins, Japanese lanterns, balloons or crepe paper will add color.

And what about the gypsies? Ask guests to wear bandanas. Girls may wear head scarfs and sashes. Fellows can wear neckerchiefs, hats, mustaches (false, of course) or brightly colored vests—anything that makes for a colorful outfit. Girls can also wear bright colored jewelry.

When guests arrive at the initial meeting place, give them a list of the homes to which they are invited. For example: Home number one, appetizer, Mr. and Mrs. George Brown, 105 N. Main St. (take Juliet Blvd.

north to Romeo St., turn right two blocks, etc.).

Each guest should be asked in advance to bring an article (not to exceed fifty cents) wrapped as a gift. At the first home they trade these articles as gypsies would. Each person starts to talk up the article which he has brought without revealing what it is. Since packages are not to be opened when they are traded, each individual must repeat the sales talk given him by the original owner.

Trading continues until after dessert, when the gypsy chief calls a halt to the bartering. Each gypsy then repeats the sales talk and opens his package. You can well imagine the misfits, for the trade-talks will have been expanded a great deal.

At the outdoor site for the dessert, here's an idea for soft-lighting effect. Half-fill ten paper bags with sand to weight them down, and place a flashlight upright in each one. Space these lights at least twelve feet apart, but not in any particular pattern.

Plan ahead! Before the guests arrive have the camp fire blazing, the bag-lights glowing and at least eight blankets spread out on which to seat your guests. String instruments should be on hand, as the gypsy chief will want to lead his group in some old songs. Mimeoographed song sheets will help.

After the singing the gypsy chief makes a few mysterious passes over the camp fire, mutters some unintelligible gibberish, looks intently into the flames and proceeds to prophesy for the gypsy band and individuals in it:

"I see across the years to the year 1989 . . . Sharon has entered her Great Dane in the dog show, and there is faithful Jim—still a bachelor, standing beside her," etc. Sales talks and opening of packages follow—then the dessert.

Gypsies enjoy singing. End your evening with a song fest and a short devotional message. You might tie this message into the gypsy theme by suggesting that some teenagers are like gypsies, wandering around in their search for the best of life. They're not sure where to pitch camp, and when they do, they don't stay long. Jesus Christ, of course, is their answer. Close the evening by singing "I have ceased from my wanderings and going astray, since Jesus came into my heart . . ." END

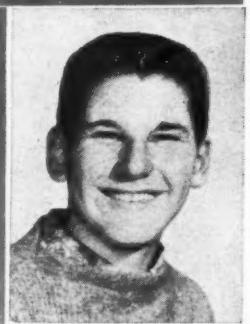
WHAT'S ALL THIS ABOUT A CALL?

Have you been called? How does a call come? These five teenagers from the Wheaton Bible Church in Wheaton, Ill., came up with some similar questions, and Dr. Bob Cook of Scripture Press supplied the answers.

Dotty Shufelt



John Penrose



Judy Camp



Sherman Williams



Ann Blocher



What about a special "call" to the ministry? Doesn't one need to be called to any life work?

In the sense that God has a plan for every one of His children, you might say that you need to feel "called" to whatever life work you choose. God knows whether He wants you to be a missionary, a machinist or something else.

In a special way, however, you ought to be called to the ministry if that is God's will for you. It ought to be so clear that you know you would not ever be happy or satisfied with any other kind of work. Your consciousness of God's wanting you in the ministry should be so strong that you would feel like saying as Paul did, "Woe is me if I preach not the gospel!"

Shouldn't I have some definite indication of what I should take up?

Yes, although not necessarily in a mystic sort of way. I think a good rule of thumb is: Give your whole self, your whole personality to God, and develop every part of your life that you can for His glory. Meanwhile, as you pray and seek His will, you will see Him opening doors of opportunity for service that are related to the part of your life He sees can serve Him best. Romans 12:1 (look it up) stresses not the kind of work, but the absolute surrender of the worker!

If you don't feel a definite call, can you still be a success?

Yes, because you can still be absolutely sold out to God. The prime requisite for success in God's sight is that you be yielded to Him, obedient to His will and filled with His Word. See Joshua 1:8 for God's formula for success.

I have heard that the Lord speaks to us through His Word, through circumstances, through the advice of His servants, and through the Holy Spirit—is this true?

Exactly right. The basic authority for any believer, any time, is the Word. If your desires, or someone's advice, does not line up with the obvious truth of the Word of God, then you know your desires, or your friend's wishes, are not in line with God's will. Lining up the plain truth of the Word with circumstances, and listening to the Holy Spirit as He faithfully witnesses to your heart when you pray and read the Bible—all these add up to a pretty accurate idea of what God's will is for you.

I have heard that you can't expect to know God's will on the big issues until you are obedient on the day-by-day issues.

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the end of senior year, should you wait on the Lord even if it means postponing your college training?

Yes, wait on the Lord, and no, it won't mean postponing your college, because God is never late. You should routinely study the catalogs of several colleges or Bible institutes, writing down your thoughts about each one. Then pray over these lists of data and impressions, and you can be sure the Lord will reveal to you just what He wants you to do. The will of God regarding a school is often revealed in the fact that one school has room for you and another does not. That is, God opens some doors and closes others. Well then, walk through the open door. Don't try to kick the closed one down!

Why would God call anyone to a secular school? I have heard that many Christians lose their faith while attending a secular college.

The answer is yes, some do apparently lose their faith in secular colleges and universities, and no, it may not be God's will for you to go there.

The point is not what happens to the other person, but what does God want you to do? As we said before, if you can get in a Christian school what you need to fit you for your God-given career, why look elsewhere? If, however, you cannot get adequate training for your God-given field anywhere else but in a secular university or college, then you can also trust God to keep you while you are in that school, can't you?

The principle here is, you can always trust God to keep you and bring you through any situation He chose for you in the first place.

Remember how Peter asked "Lord, what shall this man [John, that is] do?" Our Lord Jesus promptly reported, "If I will that he tarry till I come, what is that to thee? follow thou me!"

Specialize in following what you know to be the will of God, and see for yourself that He ties His Almightiness to every element in your life! END

• • •

HOW WOULD YOU FEEL . . .

If God gave us the same amount of time and attention that we devote to Him?

If God put as many things ahead of us as we put ahead of Him?

If God offered as many excuses as we do and if the excuses were no more justifiable than ours?

If God's promises were no more certain than ours?—Selected

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this is MY PROBLEM



Puzzled? Worried? Disappointed? Frustrated? Maybe Jack Wyrtzen can help you. Write your question down and send it to Jack Wyrtzen, c/o MOODY MONTHLY, 820 N. LaSalle St., Chicago 10, Illinois.

Q. Dear Jack: There doesn't seem to be much depth among the young people in my church. What can I do to help direct these kids into a Christ-centered life?

A. Be enthusiastic about the Lord Jesus Christ. Share your faith with others in the group on a personal level. Perhaps some of them have never really received the Lord. Encourage them to attend a Christian camp in the summer. See that good Christian literature gets into their hands. Encourage them to read Christian books, Christian magazines, Christian biographies and the like. Maybe you can circulate a book that has influenced you. These are just a few of the things you can do to bring spiritual vitality into the group.

Q. Dear Jack: My parents oftenoller at me for talking about Jesus Christ and for reading my Bible. How can I win them to Christ?

A. This is a sad situation, but it happens all over America. The best way you can influence your parents is to live a happy, wholesome, victorious Christian life before them. You don't have to say too much around loved ones, but live the life. Do not compromise your testimony. Pray for them daily. Remember the promise of Acts 16:31: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Q. Dear Jack: Can I dance and still maintain a testimony for the Lord?

A. This question comes up again and again. While the Christian life is positive, not negative, ask yourself some of these questions before dancing (look up the Bible verses):

Is it to the glory of God? (I Cor. 10:31). Can you ask God's blessing on this activity? (Prov. 10:22). Will

it be a stumblingblock to others? (Rom. 14:21). Does it have any appearance of evil? (I Thess. 5:22). Will it hold me back spiritually? (Heb. 12:1). Is the atmosphere good? (II Cor. 6:14). Would I like to be doing it when Jesus comes? (I Thess. 4:16, 17).

But you may object: "dancing makes me popular." Whose praises should you seek first? (John 12:43). "It relaxes you." (It sure does; it relaxes your morals.) "It's good exercise!" (So is walking in the fresh air.) "You can witness on the dance floor." (I dare you to try it.)

Q. Dear Jack: What have you found is the most important factor in bringing young people to God?

A. There are many, but I believe it is generally the Word of God itself. God has manifested His Word through preaching (Titus 1:3). "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

Q. Dear Jack: Some people teach that all people on earth are children of God. What does the Bible say?

A. There is much talk today about the fatherhood of God and the brotherhood of man. The Bible tells us, however, that only those who have received Christ are the children of God (John 1:12). Jesus said, "Except a man be born again he cannot see the kingdom of God." While we are all part of God's creation, it is only by the spiritual birth into God's family that we become a true child of God.

Q. Dear Jack: My parents spend very little time with me. Isn't this wrong?

A. Yes, although you haven't told me the circumstances. Trouble often starts when family life stops. Your parents should desire doing some of the things you enjoy. At the same time, do you willingly take part in activities your parents enjoy?

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So You Want To Be a Leader

PERHAPS you feel the need of instruction in the basic principles of how to be a leader. Well, the Bible has a lot to say about this.

Our Bible study this month springs out of some research I made recently into the life of Moses, one of the greatest leaders in history. We are going to look at some of the factors that made him such an outstanding and successful leader.

You must remember, of course, that Moses did not himself choose to become a leader, nor did any other man choose him to be one. It all came about through a meeting he had with someone. You will read about it in Exodus 3: 2, 4. Who was it that Moses met? Have you had a real, personal encounter with Him? During this meeting God commissioned Moses to be a leader. See verse 10. What was his special task going to be?

Be sure that you do not take up responsibility simply because of a desire to push yourself forward or to gain prestige. You must meet with God in prayer and be sure that He has called you.

Let's assume that you feel sure the Lord has called you to some position of responsibility, and you have accepted an invitation to be an office-bearer. What has the experience of Moses to teach you? We will think of some key words.

♦ First, dependence. Look at Exodus 33: 13. What does Moses ask God to show him? Whose way does he want to follow while he is leader of the Israelites? Some leaders take up their office with very definite ideas of what they think is the right way to handle things, instead of asking the question Moses asked.

Then see the next verse. What wonderful promise does God give him in answer to his prayer? Who will go with Moses, and what will He give him? You may claim this for yourself if you have the same dependence on God alone.

Do you remember how God showed Moses the way? To remind yourself, look up Numbers 9: 15-18. What was

the specially appointed sign? Did they follow it, or go Moses' own way? God will not use anything quite as unusual as this in your case, but His guidance will be equally sure if you rely on Him.

Secondly, dedication. By this I mean that Moses never sought to use his position to increase his own importance or reputation, but only for the good of the people he was leading.

God more than once put Moses to the test along this line. For example, while Moses was up in Mount Sinai receiving the commandments from God, the Israelites sinned and God was very angry with them. What suggestion did God make to Moses? You will find it in Exodus 32: 9, 10. What a temptation for Moses! By abandoning the people of Israel to their fate, he himself could become the father of a new nation which would take over all the ancient promises of God to Abraham.

How did Moses meet this test? See the next verse. Did he go along with the suggestion God put to him? What does he plead with God for at the end of verse 12? Here is evidence of his complete selflessness in his dedication to the work the Lord had given him.

Self-glorification is a deadly enemy of good leadership. Resolve before God that you will not seek to exalt yourself in the office you have been given, but simply to glorify God by fulfilling His purposes.

♦ Next, definition. Moses knew exactly where he stood on a number of vital issues, and he was not prepared to make any compromise. On the same occasion as the one we have just been considering, Moses came down from the mountain and saw the people dancing and singing round a molten image Aaron had made. What did he do? See Exodus 32: 19, 20.

Do you have any impression from this that Moses was prepared to overlook a certain amount of worldliness or ungodliness in the people? Or did he take an absolute stand on righteousness?

The next verse tells of his words to Aaron, his brother. Again, you will see he does not let kinship minimize the importance of his stand for God's highest.

You will need this quality of definition, a clear-cut stand on vital issues. You will need grace and humility (see Num. 12:3), of course, but that does not mean you must be weak when the things of God are concerned.

Think also of Moses' disappointments. I don't imagine when he took over leadership he had any conception of the difficulties and bitter disappointments that would confront him. Yet instead of receiving thanks from the people for all he had done for them, he was faced with constant opposition and sin on their part. To take just one example, turn to Numbers 21:4-9. What caused the people's spiritual failure this time, and what was the result? How disappointed Moses must have been! It seemed that the Israelites would never learn to trust God.

The thing to notice is that Moses' confidence in God never wavered through all these disappointments. He did not give up in self-pity, but persevered, giving himself more than ever to prayer. The last sentence of verse 7 will tell you what he did. Remember this when you face disappointments, which are bound to happen.

♦ Another key-word is delegation. Moses was willing to delegate some of his responsibility to other spiritually minded people. The suggestion first came through Moses' father-in-law in Exodus 18:17, 18. What warning was Moses given? What would be the result if he tried to bear all the burden himself?

What advice did Jethro give? See verses 21, 22. What kind of men were to be enlisted to help? What was their special task to be?

Later on, in Numbers 11:16, 17, God Himself told Moses to make a similar delegation of his spiritual authority. How many were chosen? What did God promise to give them? Their task was not to be judging, but administration. Moses wrongly had been trying to do it all himself, with the result you read in verses 14, 15.

The wise leader will always look for others who really know God to help in the work of leadership. This will lighten the load on the leader, and will also train up others for more responsibility in the future.

My prayer for you is that the Lord will make you a leader of the quality of Moses, and that you may receive a testimony such as he did in Deuteronomy 34:10!

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